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THE BOOK OF PSALMS.*

PSALM I.

BLESSED is the man that walketh not in the counsel of the
ungodly,
Nor standeth in the way of sinners,
Nor sitteth in the seat of the scornful,
But his delight is in the law of the LORD;
And in his law doth he meditate day and night.
And he shall be like a tree planted by the rivers of water,
That bringeth forth his fruit in his season;
His leaf also shall not wither;
And whatsoever he doeth shall prosper.

The ungodly are not so:
But are like the chaff which the wind driveth away.
Therefore the ungodly shall not stand in the judgment,
Nor sinners in the congregation of the righteous.
For the LORD knoweth the way of the righteous:
But the way of the ungodly shall perish.

* The arrangement of the verses of the Psalms and Proverbs, has been generally taken from that of the "Paragraph Bible," published by the *Bible Society*.

PSALM V.

GIVE ear to my words, O LORD, consider my meditation.
Hearken unto the voice of my cry, my KING, and my GOD:
For unto thee will I pray.
My voice shalt THOU hear in the morning, O LORD;
In the morning will I direct my prayer unto thee, and will look up.
For THOU art not a GOD that hath pleasure in wickedness:
Neither shall evil dwell with thee.
The foolish shall not stand in thy sight:
THOU hatest all workers of iniquity,
THOU shalt destroy them that speak leasing:
The LORD will abhor the bloody and deceitful man.
But as for me, I will come into thy house in the multitude of thy mercy:
And in thy fear will I worship toward thy holy temple.

PSALM VIII.

O LORD our LORD,
How excellent is thy name in all the earth,
Who hast set thy glory above the heavens!
Out of the mouth of babes and sucklings
Hast THOU ordained strength
Because of thine enemies,
That THOU mightest still the enemy and the avenger.
When I consider thy heavens, the work of thy fingers,
The moon and the stars, which THOU hast ordained;
What is man, that THOU art mindful of him?
And the son of man, that THOU visitest him?
For THOU hast made him a little lower than the angels,

And h[illegible]
Thou [illegible]
thy [illegible]
Thou [illegible]
All sh[illegible]
Yea, [illegible]
The f[illegible]
And w[illegible]
O Lor[illegible]
How [illegible]

In th[illegible]
How sa[illegible]
tai[illegible]
'For, [illegible]
'They [illegible]
'That [illegible]
'If the [illegible]
'What ca[illegible]

soul:
wise the

e heart:
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PSALM XV.

LORD, who shall abide in thy tabernacle?
Who shall dwell in thy holy hill?

He that walketh uprightly, and worketh righteousness,
And speaketh the truth in his heart.
He that backbiteth not with his tongue,
Nor doeth evil to his neighbour,
Nor taketh up a reproach against his neighbour.
In whose eyes a vile person is contemned;
But he honoureth them that fear the LORD.
He that sweareth to his own hurt, and changeth not.

He that putteth not out his money to usury,
Nor taketh reward against the innocent.
He that doeth these things shall never be moved.

PSALM XVI.

PRESERVE me, O GOD:
For in thee do I put my trust.
O my soul, thou hast said unto the LORD, 'THOU art my LORD:'
[illegible] LORD is the portion of mine inheritance and of my [illegible]cup:
[illegible]aintainest my lot.
[illegible] are fallen unto me in pleasant places;
[illegible]ve a goodly heritage.

[illegible] bless the LORD, who hath given me counsel:
[illegible]s also instruct me in the night seasons.
[illegible] set the LORD always before me:
[illegible] He is at my right hand, I shall not be moved.

Therefore my heart is glad, and my glory rejoiceth:
My flesh also shall rest in hope.
For THOU wilt not leave my soul in hell;
Neither wilt THOU suffer thine HOLY ONE to see corruption.
THOU wilt show me the path of life:
In thy presence is fulness of joy;
At thy right hand there are pleasures for evermore.

PSALM XIX.

THE heavens declare the glory of GOD;
And the firmament showeth his handywork.
Day unto day uttereth speech,
And night unto night showeth knowledge.
There is no speech nor language,
Where their voice is not heard.
Their line is gone out through all the earth,
And their words to the end of the world.
In them hath HE set a tabernacle for the sun,
Which is as a bridegroom coming out of his chamber,
And rejoiceth as a strong man to run a race.
His going forth is from the end of the heaven,
And his circuit unto the ends of it:
And there is nothing hid from the heat thereof.

The law of the LORD is perfect, converting the soul:
The testimony of the LORD is sure, making wise the simple.
The statutes of the LORD are right, rejoicing the heart:
The commandment of the LORD is pure, enlightening the eyes.

The fear of the LORD is clean, enduring for ever:
The judgments of the LORD are true and righteous altogether.
More to be desired are they than gold, yea, than much fine gold:
Sweeter also than honey and the honeycomb.
Moreover by them is thy servant warned:
And in keeping of them there is great reward.

Who can understand his errors?
Cleanse THOU me from secret faults.
Keep back thy servant also from presumptuous sins;
Let them not have dominion over me:
Then shall I be upright,
And I shall be innocent from the great transgression.
Let the words of my mouth, and the meditation of my heart,
Be acceptable in thy sight,
O LORD, my strength, and my redeemer.

PSALM XXIII.

THE LORD is my shepherd;
I shall not want.
HE maketh me to lie down in green pastures:
HE leadeth me beside the still waters.
HE restoreth my soul:
HE leadeth me in the paths of righteousness for his name's sake.
Yea, though I walk through the valley of the shadow of death,
I will fear no evil: for THOU art with me;
Thy rod and thy staff they comfort me.

PSALM XXIV.

THE earth is the LORD'S, and the fulness thereof;
The world, and they that dwell therein.
For HE hath founded it upon the seas,
And established it upon the floods.

Who shall ascend into the hill of the LORD?
Or who shall stand in his holy place?

He that hath clean hands, and a pure heart;
Who hath not lifted up his soul unto vanity, nor sworn deceitfully.
He shall receive the blessing from the LORD,
And righteousness from the GOD of his salvation.

Lift up your heads, O ye gates;
And be ye lift up, ye everlasting doors;
And the KING of GLORY shall come in.

Who is this KING of GLORY?
The LORD strong and mighty,
The LORD mighty in battle.

Lift up your heads, O ye gates;
Even lift them up, ye everlasting doors;
And the KING of GLORY shall come in.

Who is this KING of GLORY?
The LORD of HOSTS, he is the KING of GLORY.

PSALM XXXIV.

I WILL bless the LORD at all times:
His praise shall continually be in my mouth.
My soul shall make her boast in the LORD:

The humble shall hear thereof, and be glad.
O magnify the LORD with me,
And let us exalt his name together.

I sought the LORD, and HE heard me,
And delivered me from all my fears.
They looked unto him, and were lightened:
And their faces were not ashamed.
This poor man cried, and the LORD heard him,
And saved him out of all his troubles.
The angel of the LORD encampeth round about them that fear him,
And delivereth them.
O taste and see that the LORD is good:
Blessed is the man that trusteth in him.
O fear the LORD, ye his saints:
For there is no want to them that fear him.
The young lions do lack, and suffer hunger:
But they that seek the LORD shall not want any good thing.

Come, ye children, hearken unto me:
I will teach you the fear of the LORD.
What man is he that desireth life,
And loveth many days, that he may see good?
Keep thy tongue from evil,
And thy lips from speaking guile.
Depart from evil, and do good;
Seek peace, and pursue it.

The eyes of the LORD are upon the righteous,
And his ears are open unto their cry.
The face of the LORD is against them that do evil,

To cut off the remembrance of them from the earth.
The righteous cry, and the LORD heareth,
And delivereth them out of all their troubles.
The LORD is nigh unto them that are of a broken heart;
And saveth such as be of a contrite spirit.
Many are the afflictions of the righteous:
But the LORD delivereth him out of them all.
HE keepeth all his bones:
Not one of them is broken.
Evil shall slay the wicked:
And they that hate the righteous shall be desolate.
The LORD redeemeth the soul of his servants:
And none of them that trust in him shall be desolate.

PSALM XLVI.

GOD is our refuge and strength,
A very present help in trouble.
Therefore will not we fear,
Though the earth be removed,
And though the mountains be carried into the midst of the sea;
Though the waters thereof roar and be troubled,
Though the mountains shake with the swelling thereof.
There is a river, the streams whereof shall make glad the city of GOD,
The holy place of the tabernacles of the MOST HIGH.
GOD is in the midst of her;
She shall not be moved:
GOD shall help her, and that right early.
The heathen raged, the kingdoms were moved:
HE uttered his voice, the earth melted.

The LORD of HOSTS is with us;
The GOD of Jacob is our refuge.

Come, behold the works of the LORD,
What desolations HE hath made in the earth.
HE maketh wars to cease unto the end of the earth;
HE breaketh the bow, and cutteth the spear in sunder;
HE burneth the chariot in the fire.
Be still, and know that *I* am GOD:
I will be exalted among the heathen,
I will be exalted in the earth.
The LORD of HOSTS is with us;
The GOD of Jacob is our refuge.

PSALM XLVII.

O CLAP your hands, all ye people;
Shout unto GOD with the voice of triumph.
For the LORD most high is terrible:
HE is a great KING over all the earth.
HE shall subdue the people under us,
And the nations under our feet.
HE shall choose our inheritance for us,
The excellency of Jacob whom HE loved.

GOD is gone up with a shout,
The LORD with the sound of a trumpet.
Sing praises to GOD, sing praises:
Sing praises unto our KING, sing praises.
For GOD is the KING of all the earth:
Sing ye praises with understanding.
GOD reigneth over the heathen:
GOD sitteth upon the throne of his holiness.

The princes of the people are gathered together,
Even the people of the God of Abraham :
For the shields of the earth belong unto God :
He is greatly exalted.

PSALM XLIX.

Hear this, all ye people ;
Give ear, all ye inhabitants of the world :
Both low and high,
Rich and poor, together.
My mouth shall speak of wisdom ;
And the meditation of my heart shall be of understanding.
I will incline mine ear to a parable :
I will open my dark saying upon the harp.

Wherefore should I fear in the days of evil,
When the iniquity of my heels shall compass me about ?
They that trust in their wealth,
And boast themselves in the multitude of their riches ;
None of them can by any means redeem his brother,
Nor give to God a ransom for him :
That he should still live for ever,
And not see corruption.

For he seeth that wise men die,
Likewise the fool and the brutish person perish,
And leave their wealth to others.
Their inward thought is, that their houses shall continue for ever,
And their dwelling-places to all generations ;
They call their lands after their own names.
Nevertheless man being in honour abideth not :
He is like the beasts that perish.

But GOD will redeem my soul from the power of the grave:
For HE shall receive me.

Be not thou afraid when one is made rich,
When the glory of his house is increased;
For when he dieth he shall carry nothing away:
His glory shall not descend after him.
Though while he lived he blessed his soul:
And men will praise thee, when thou doest well to thyself.
He shall go to the generation of his fathers;
They shall never see light.
Man that is in honour, and understandeth not,
Is like the beasts that perish.

PSALM LI.

HAVE mercy upon me, O GOD,
According to thy loving-kindness:
According unto the multitude of thy tender mercies
Blot out my transgressions.
Wash me throughly from mine iniquity,
And cleanse me from my sin.

For I acknowledge my transgressions:
And my sin is ever before me.
Against thee, thee only, have I sinned,
And done this evil in thy sight:
That THOU mightest be justified when THOU speakest,
And be clear when THOU judgest.
Behold, I was shapen in iniquity;
And in sin did my mother conceive me.

Behold, THOU desirest truth in the inward parts:

And in the hidden part THOU shalt make me to know wisdom.
Purge me with hyssop, and I shall be clean :
Wash me, and I shall be whiter than snow.
Make me to hear joy and gladness ;
That the bones which THOU hast broken may rejoice.
Hide thy face from my sins,
And blot out all mine iniquities.
Create in me a clean heart, O GOD ;
And renew a right spirit within me.
Cast me not away from thy presence ;
And take not thy holy spirit from me.
Restore unto me the joy of thy salvation ;
And uphold me with thy free spirit.

Then will I teach transgressors thy ways ;
And sinners shall be converted unto thee.
Deliver me from blood-guiltiness,
O GOD, thou GOD of my salvation :
And my tongue shall sing aloud of thy righteousness.
O LORD, open THOU my lips ;
And my mouth shall show forth thy praise.
For THOU desirest not sacrifice ; else would I give it :
THOU delightest not in burnt-offering.
The sacrifices of GOD are a broken spirit :
A broken and a contrite heart, O GOD, THOU wilt not despise.

Do good in thy good pleasure unto Zion :
Build THOU the walls of Jerusalem.
Then shalt THOU be pleased with the sacrifices of righteousness,
With burnt-offering and whole burnt-offering :
Then shall they offer bullocks upon thine altar.

PSALM LXIII.

O God, Thou art my God; early will I seek thee:
My soul thirsteth for thee, my flesh longeth for thee
In a dry and thirsty land, where no water is;
To see thy power and thy glory,
So as I have seen thee in the sanctuary.
Because thy loving-kindness is better than life,
My lips shall praise thee.
Thus will I bless thee while I live:
I will lift up my hands in thy name.
My soul shall be satisfied as with marrow and fatness:
And my mouth shall praise thee with joyful lips:
When I remember thee upon my bed,
And meditate on thee in the night watches.
Because Thou hast been my help,
Therefore in the shadow of thy wings will I rejoice.

PSALM LXVII.

God be merciful unto us, and bless us;
And cause his face to shine upon us.
That thy way may be known upon earth,
Thy saving health among all nations.
Let the people praise thee, O God;
Let all the people praise thee.
O let the nations be glad and sing for joy.
For Thou shalt judge the people righteously
And govern the nations upon earth.
Let the people praise thee, O God;
Let all the people praise thee.
Then shall the earth yield her increase;

And GOD, even our own GOD, shall bless us.
GOD shall bless us;
And all the ends of the earth shall fear him.

PSALM LXVIII.

LET GOD arise, let his enemies be scattered:
Let them also that hate him flee before him.
As smoke is driven away, so drive them away:
As wax melteth before the fire,
So let the wicked perish at the presence of GOD.
But let the righteous be glad;
Let them rejoice before GOD:
Yea, let them exceedingly rejoice.

Sing unto GOD, sing praises to his name
Extol him that rideth upon the heavens by his name JAH,
And rejoice before him.
A father of the fatherless, and a judge of the widows,
Is GOD in his holy habitation.
GOD setteth the solitary in families:
HE bringeth out those which are bound with chains:
But the rebellious dwell in a dry land.

O GOD, when THOU wentest forth before thy people,
When THOU didst march through the wilderness;
The earth shook, the heavens also dropped at the presence of GOD:
Even Sinai itself was moved at the presence of GOD, the GOD of Israel.
THOU, O GOD, didst send a plentiful rain,
Whereby THOU didst confirm thine inheritance, when it was weary.

Thy congregation hath dwelt therein :
THOU, O GOD, hast prepared of thy goodness for the poor.
The LORD gave the word :
Great was the company of those that published it.
Kings of armies did flee apace :
And she that tarried at home divided the spoil.
Though ye have lien among the pots,
Yet shall ye be as the wings of a dove covered with silver,
And her feathers with yellow gold.
When the ALMIGHTY scattered kings in it,
It was white as snow in Salmon.
The hill of GOD is as the hill of Bashan ;
An high hill as the hill of Bashan.
Why leap ye, ye high hills ?
This is the hill which GOD desireth to dwell in ;
Yea, the LORD will dwell in it for ever.

The chariots of GOD are twenty thousand, even thousands of angels :
The LORD is among them, as in Sinai, in the holy place.
THOU hast ascended on high,
THOU hast led captivity captive :
THOU hast received gifts for men ;
Yea, for the rebellious also, that the LORD GOD might dwell among them.

Blessed be the LORD, who daily loadeth us with benefits.
Even the GOD of our salvation.
HE that is our GOD is the GOD of salvation ;
And unto GOD the LORD belong the issues from death.
But GOD shall wound the head of his enemies,

And the hairy scalp of such an one as goeth on still in his trespasses.
The LORD said, 'I will bring again from Bashan,
'I will bring my people again from the depths of the 'sea:
'That thy foot may be dipped in the blood of thine 'enemies,
'And the tongue of thy dogs in the same.'

They have seen thy goings, O GOD;
Even the goings of my GOD, my KING, in the sanctuary.
The singers went before, the players on instruments followed after;
Among them were the damsels playing with timbrels.
Bless ye GOD in the congregations,
Even the LORD, from the fountain of Israel.
There is little Benjamin with their ruler,
The princes of Judah and their council,
The princes of Zebulun, and the princes of Naphtali.

Thy GOD hath commanded thy strength:
Strengthen, O GOD, that which THOU hast wrought for us.
Because of thy temple at Jerusalem
Shall kings bring presents unto thee.
Rebuke the company of spearmen,
The multitude of the bulls, with the calves of the people,
Till every one submit himself with pieces of silver:
Scatter THOU the people that delight in war.
Princes shall come out of Egypt;
Ethiopia shall soon stretch out her hands unto GOD.

Sing unto *GOD, ye king*doms of the earth;
O sing praises unto the LORD;

To him that rideth upon the heavens of heavens, which were of old;
Lo, He doth send out his voice, and that a mighty voice.
Ascribe ye strength unto God:
His excellency is over Israel
And his strength is in the clouds.
O God, Thou art terrible out of thy holy places;
The God of Israel is He that giveth strength and power unto his people.
Blessed be God!

PSALM LXXVIII.

Give ear, O my people, to my law:
Incline your ears to the words of my mouth.
I will open my mouth in a parable:
I will utter dark sayings of old:
Which we have heard and known,
And our fathers have told us.
We will not hide them from their children,
Showing to the generation to come the praises of the Lord,
And his strength, and his wonderful works that He hath done.

For He established a testimony in Jacob,
And appointed a law in Israel,
Which He commanded our fathers,
That they should make them known to their children:
That the generation to come might know them,
Even the children which should be born;
Who should arise and declare them to their children:
That they might set their hope in God,

And not forget the works of God,
But keep his commandments:
And might not be as their fathers,
A stubborn and rebellious generation;
A generation that set not their heart aright,
And whose spirit was not steadfast with God.

The children of Ephraim, being armed, and carrying bows,
Turned back in the day of battle.
They kept not the covenant of God,
And refused to walk in his law;
And forgat his works,
And his wonders that He had showed them.
Marvellous things did He in the sight of their fathers,
In the land of Egypt, in the field of Zoan.
He divided the sea, and caused them to pass through;
And He made the waters to stand as an heap.
In the daytime also He led them with a cloud,
And all the night with a light of fire.
He clave the rocks in the wilderness,
And gave them drink as out of the great depths.
He brought streams also out of the rock,
And caused waters to run down like rivers.

And they sinned yet more against him
By provoking the Most High in the wilderness.
And they tempted God in their heart
By asking meat for their lust.
Yea, they spake against God;
They said, 'Can God furnish a table in the wilderness?
'Behold, He smote the rock, that the waters gushed out,
'And the streams overflowed;

'Can HE give us bread also?
'Can HE provide flesh for his people?'

Therefore the LORD heard this, and was wroth:
So a fire was kindled against Jacob,
And anger also came up against Israel;
Because they believed not in GOD,
And trusted not in his salvation:
Though HE had commanded the clouds from above,
And opened the doors of heaven,
And had rained down manna upon them to eat,
And had given them of the corn of heaven.
Man did eat angels' food:
HE sent them meat to the full.

HE caused an east wind to blow in the heaven:
And by his power HE brought in the south wind.
HE rained flesh also upon them as dust,
And feathered fowls like as the sand of the sea:
And HE let it fall in the midst of their camp,
Round about their habitations.
So they did eat, and were well filled:
For HE gave them their own desire.

They were not estranged from their lust.
But while their meat was yet in their mouths,
The wrath of GOD came upon them,
And slew the fattest of them,
And smote down the chosen men of Israel.

For all this they sinned still,
And believed not for his wondrous works.
Therefore their days did HE consume in vanity,
And their years in trouble.

When HE slew them, then they sought him :
And they returned and inquired early after GOD.
And they remembered that GOD was their rock,
And the high GOD their redeemer.
Nevertheless they did flatter him with their mouth,
And they lied unto him with their tongues.
For their heart was not right with him,
Neither were they steadfast in his covenant.

But HE, being full of compassion, forgave their iniquity,
And destroyed them not:
Yea many a time turned HE his anger away,
And did not stir up all his wrath.
For HE remembered that they were but flesh ;
A wind that passeth away, and cometh not again.

How oft did they provoke him in the wilderness,
And grieve him in the desert!
Yea, they turned back and tempted GOD,
And limited the HOLY ONE of Israel.
They remembered not his hand,
Nor the day when HE delivered them from the enemy.
How HE had wrought his signs in Egypt,
And his wonders in the field of Zoan :
And had turned their rivers into blood ;
And their floods, that they could not drink.
HE sent divers sorts of flies among them, which devoured them ;
And frogs, which destroyed them.
HE gave also their increase unto the caterpillar,
And their labour unto the locust.
HE destroyed their vines with hail,
And their sycamore trees with frost.

He gave up their cattle also to the hail,
And their flocks to hot thunderbolts.
He cast upon them the fierceness of his anger,
Wrath, and indignation, and trouble,
By sending evil angels among them.
He made a way to his anger;
He spared not their soul from death,
But gave their life over to the pestilence;
And smote all the firstborn in Egypt;
The chief of their strength in the tabernacles of Ham:
But made his own people to go forth like sheep,
And guided them in the wilderness like a flock.
And He led them on safely, so that they feared not:
But the sea overwhelmed their enemies.
And He brought them to the border of his sanctuary,
Even to this mountain, which his right hand had purchased.
He cast out the heathen also before them,
And divided them an inheritance by line,
And made the tribes of Israel to dwell in their tents.

Yet they tempted and provoked the most high God,
And kept not his testimonies:
But turned back, and dealt unfaithfully like their fathers:
They were turned aside like a deceitful bow.
For they provoked him to anger with their high places,
And moved him to jealousy with their graven images.

When God heard this, He was wroth,
And greatly abhorred Israel:
So that He forsook the tabernacle of Shiloh.
The tent which He placed among men;
And delivered his strength into captivity,

And his glory into the enemy's hand.
HE gave his people over also unto the sword;
And was wroth with his inheritance.
The fire consumed their young men;
And their maidens were not given to marriage.
Their priests fell by the sword;
And their widows made no lamentation.

Then the LORD awaked as one out of sleep,
And like a mighty man that shouteth by reason of wine.
And HE smote his enemies in the hinder part:
HE put them to a perpetual reproach.

Moreover HE refused the tabernacle of Joseph,
And chose not the tribe of Ephraim:
But chose the tribe of Judah,
The mount Zion which HE loved.
And HE built his sanctuary like high palaces,
Like the earth which HE hath established for ever.
HE chose David also his servant,
And took him from the sheepfolds:
From following the ewes great with young
HE brought him to feed Jacob his people,
And Israel his inheritance.
So HE fed them according to the integrity of his heart
And guided them by the skilfulness of his hands.

PSALM LXXX.

GIVE ear, O SHEPHERD of Israel,
THOU that leadest Joseph like a flock;
THOU that dwellest between the cherubim, shine forth.
Before Ephraim *and Benjamin* and Manasseh stir up thy *strength.*

And come and save us.
Turn us again, O God, and cause thy face to shine;
And we shall be saved.

O Lord God of hosts,
How long wilt Thou be angry against the prayer of thy people?
Thou feedest them with the bread of tears;
And givest them tears to drink in great measure.
Thou makest us a strife unto our neighbours:
And our enemies laugh among themselves.
Turn us again, O God of hosts,
And cause thy face to shine; and we shall be saved.

Thou hast brought a vine out of Egypt:
Thou hast cast out the heathen and planted it.
Thou preparedst room before it,
And didst cause it to take deep root,
And it filled the land.
The hills were covered with the shadow of it,
And the boughs thereof were like the goodly cedars.
She sent out her boughs unto the sea,
And her branches unto the river.
Why hast Thou then broken down her hedges,
So that all they which pass by the way do pluck her?
The boar out of the woods doth waste it,
And the wild beast of the field doth devour it.

Return, we beseech thee, O God of hosts:
Look down from heaven, and behold, and visit this vine;
And the vineyard which thy right hand hath planted,
And the branch that Thou madest strong for thyself.
It is burned with fire, it is cut down:
They perish at the rebuke of thy countenance.

Let thy hand be upon the man of thy right hand,
Upon the son of man whom THOU madest strong for thyself.

So will not we go back from thee:
Quicken us, and we will call upon thy name.
Turn us again, O LORD GOD of hosts,
Cause thy face to shine; and we shall be saved.

PSALM LXXXI.

SING aloud unto GOD our strength:
Make a joyful noise unto the GOD of Jacob,
Take a psalm, and bring hither the timbrel,
The pleasant harp with the psaltery.
Blow up the trumpet in the new moon,
In the time appointed, on our solemn feast-day.

For this was a statute for Israel,
And a law of the GOD of Jacob.
This HE ordained in Joseph for a testimony,
When HE went out through the land of Egypt:
Where I heard a language that I understood not.

I removed his shoulder from the burden:
His hands were delivered from the pots.
Thou calledst in trouble, and I delivered thee;
I answered thee in the secret place of thunder:
I proved thee at the waters of Meribah.
Hear, O my people, and I will testify unto thee:
O Israel, if thou wilt hearken unto me;
There shall no strange god be in thee;
Neither *shalt thou worship* any strange god.
I am the LORD thy GOD,

Which brought thee out of the land of Egypt:
Open thy mouth wide, and I will fill it.
But my people would not hearken to my voice;
And Israel would none of me.
So I gave them up unto their own hearts' lust:
And they walked in their own counsels.

Oh that my people had hearkened unto me,
And Israel had walked in my ways!
I should soon have subdued their enemies,
And turned my hand against their adversaries.
The haters of the LORD should have submitted themselves unto him:
But their time should have endured for ever.
HE should have fed them also with the finest of the wheat:
And with honey out of the rock should I have satisfied thee.

PSALM LXXXIV.

How amiable are thy tabernacles, O LORD of hosts!
My soul longeth, yea, even fainteth
For the courts of the LORD: my heart and my flesh crieth out
For the living GOD.
Yea, the sparrow hath found an house,
And the swallow a nest for herself, where she may lay her young,
Even thine altars, O LORD of hosts,
My KING, and my GOD.

Blessed are they that dwell in thy house:
They will be still praising thee.

O LORD GOD of hosts, hear my prayer:
Give ear, O GOD of Jacob.
Behold, O GOD our shield,
And look upon the face of thine anointed.
For a day in thy courts is better than a thousand.
I had rather be a doorkeeper in the house of my GOD,
Than to dwell in the tents of wickedness.

For the LORD GOD is a sun and shield:
The LORD will give grace and glory:
No good thing will HE withhold
From them that walk uprightly.
O LORD of hosts,
Blessed is the man that trusteth in thee.

PSALM XCV.

O COME, let us sing unto the LORD:
Let us make a joyful noise to the rock of our salvation.
Let us come before his presence with thanksgiving,
And make a joyful noise unto him with psalms.
For the LORD is a great GOD,
And a great KING above all gods.
In his hand are the deep places of the earth:
The strength of the hills is his also.
The sea is his, and HE made it:
And his hands formed the dry land.

O come, let us worship and bow down:
Let us kneel before the LORD our maker.
For HE is our GOD;
And we are the people of his pasture, and the sheep of his hand.
To-day if ye will hear his voice,

Harden not your heart, as in the provocation,
And as in the day of temptation in the wilderness :
When your fathers tempted me,
Proved me, and saw my work.
Forty years long was I grieved with this generation,
And said, 'It is a people that do err in their heart,
'And they have not known my ways:
'Unto whom I sware in my wrath
'That they should not enter into my rest.'

PSALM XCVI.

O SING unto the LORD a new song :
Sing unto the LORD, all the earth.
Sing unto the LORD, bless his name ;
Show forth his salvation from day to day.
Declare his glory among the heathen,
His wonders among all people.
For the LORD is great, and greatly to be praised :
HE is to be feared above all gods.
For all the gods of the nations are idols :
But the LORD made the heavens.
Honour and majesty are before him :
Strength and beauty are in his sanctuary.

Give unto the LORD, O ye kindreds of the people,
Give unto the LORD glory and strength.
Give unto the LORD the glory due unto his name :
Bring an offering, and come into his courts.
O worship the LORD in the beauty of holiness :
Fear before him, all the earth.
Say among the heathen that the LORD reigneth :

The world also shall be established that it shall not be moved:
He shall judge the people righteously.
Let the heavens rejoice, and let the earth be glad;
Let the sea roar, and the fulness thereof.
Let the field be joyful, and all that is therein:
Then shall all the trees of the wood rejoice
Before the Lord: for He cometh,
For He cometh to judge the earth:
He shall judge the world with righteousness,
And the people with his truth.

PSALM XCVII.

The Lord reigneth; let the earth rejoice;
Let the multitude of isles be glad thereof.

Clouds and darkness are round about him:
Righteousness and judgment are the habitation of his throne.
A fire goeth before him,
And burneth up his enemies round about.
His lightnings enlightened the world:
The earth saw, and trembled.
The hills melted like wax at the presence of the Lord,
At the presence of the Lord of the whole earth.
The heavens declare his righteousness,
And all the people see his glory.
Confounded be all they that serve graven images,
That boast themselves of idols:
Worship him, all ye gods.

Zion heard, *and was glad;*
And the daughters of Judah rejoiced

Because of thy judgments, O LORD.
For THOU, LORD, art high above all the earth :
THOU art exalted far above all gods.

Ye that love the LORD, hate evil :
HE preserveth the souls of his saints ;
HE delivereth them out of the hand of the wicked.
Light is sown for the righteous,
And gladness for the upright in heart.
Rejoice in the LORD, ye righteous ;
And give thanks at the remembrance of his holiness.

PSALM XCVIII.

O SING unto the LORD a new song ;
For HE hath done marvellous things :
His right hand and his holy arm,
Hath gotten him the victory.

The LORD hath made known his salvation :
His righteousness hath HE openly showed.
HE hath remembered his mercy and his truth
Towards the house of Israel :
All the ends of the earth have seen the salvation of our GOD.

Make a joyful noise unto the LORD, all the earth :
Make a loud noise, and rejoice, and sing praise.
Sing unto the LORD with the harp ;
With the harp, and the voice of a psalm.
With trumpets and sound of cornet
Make a joyful noise before the LORD, the KING.
Let the sea roar, and the fulness thereof ;
The world, and they that dwell therein.

Let the floods clap their hands:
Let the hills be joyful together
Before the LORD; for HE cometh to judge the earth:
With righteousness shall HE judge the world,
And the people with equity.

PSALM XCIX.

THE LORD reigneth, let the people tremble:
HE sitteth between the cherubim—let the earth be moved.
The LORD is great in Zion;
And HE is high above all the people.
Let them praise thy great and terrible name;
For it is holy.
The king's strength also loveth judgment;
THOU dost establish equity,
THOU executest judgment and righteousness in Jacob.
Exalt ye the LORD our GOD,
And worship at his footstool;
For HE is holy.

Moses and Aaron among his priests,
And Samuel among them that call upon his name;
They called upon the LORD, and HE answered them.
HE spake unto them in the cloudy pillar:
They kept his testimonies,
And the ordinance that HE gave them.
THOU answeredst them, O LORD our GOD:
THOU wast a GOD that forgavest them,
Though THOU tookest vengeance of their inventions.
Exalt the LORD our GOD,
And worship at his holy hill;
For the LORD our GOD is holy.

PSALM C.

MAKE a joyful noise unto the LORD, all ye lands.
Serve the LORD with gladness:
Come before his presence with singing.
Know ye that the LORD HE is GOD:
It is HE that hath made us, and not we ourselves;
We are his people, and the sheep of his pasture.
Enter into his gates with thanksgiving,
And into his courts with praise:
Be thankful unto him, and bless his name.
For the LORD is good; his mercy is everlasting;
And his truth endureth to all generations.

PSALM CI.

I WILL sing of mercy and judgment:
Unto thee, O LORD, will I sing.
I will behave myself wisely in a perfect way.
O when wilt THOU come unto me?
I will walk within my house with a perfect heart.
I will set no wicked thing before mine eyes:
I hate the work of them that turn aside;
It shall not cleave to me.
A froward heart shall depart from me:
I will not know a wicked person.
Whoso privily slandereth his neighbour, him will I cut off:
Him that hath an high look and a proud heart will not I suffer.
Mine eyes shall be upon the faithful of the land, that they may dwell with me:
He that walketh in a perfect way, he shall serve me.
He that worketh deceit shall not dwell within my house:

He that telleth lies shall not tarry in my sight.
I will early destroy all the wicked of the land;
That I may cut off all wicked doers from the city of the LORD.

PSALM CII.

HEAR my prayer, O LORD,
And let my cry come unto thee.
Hide not thy face from me in the day when I am in trouble;
Incline thine ear unto me: in the day when I call
Answer me speedily.

For my days are consumed like smoke,
And my bones are burned as an hearth.
My heart is smitten, and withered like grass;
So that I forget to eat my bread.
By reason of the voice of my groaning
My bones cleave to my skin.
I am like a pelican of the wilderness:
I am like an owl of the desert.
I watch, and am as a sparrow alone upon the housetop.
Mine enemies reproach me all the day;
And they that are mad against me are sworn against me.
For I have eaten ashes like bread,
And mingled my drink with weeping,
Because of thine indignation and thy wrath:
For THOU hast lifted me up, and cast me down.

My days are like a shadow that declineth;
And I am withered like grass.
But THOU, O LORD, shalt endure for ever;
And thy remembrance unto all generations.

THOU shalt arise, and have mercy upon Zion:
For the time to favour her, yea, the set time, is come.
For thy servants take pleasure in her stones,
And favour the dust thereof.
So the heathen shall fear the name of the LORD,
And all the kings of the earth thy glory.

When the LORD shall build up Zion,
HE shall appear in his glory.
HE will regard the prayer of the destitute,
And not despise their prayer.
This shall be written for the generation to come:
And the people which shall be created shall praise the LORD:
For HE hath looked down from the height of his sanctuary;
From heaven did the LORD behold the earth;
To hear the groaning of the prisoner;
To loose those that are appointed to death;
To declare the name of the LORD in Zion,
And his praise in Jerusalem;
When the people are gathered together,
And the kingdoms, to serve the LORD.

HE weakened my strength in the way;
HE shortened my days.
I said, O my GOD, take me not away in the midst of my days:
Thy years are throughout all generations.
Of old hast THOU laid the foundation of the earth:
And the heavens are the work of thy hands.
They shall perish, but THOU shalt endure:
Yea, all of them shall wax old like a garment;

As a vesture shalt THOU change them, and they shall be
changed:
But THOU art the same,
And thy years shall have no end.
The children of thy servants shall continue,
And their seed shall be established before thee.

PSALM CIII.

BLESS the LORD, O my soul:
And all that is within me, bless his holy name.
Bless the LORD, O my soul,
And forget not all his benefits;

Who forgiveth all thine iniquities;
Who healeth all thy diseases;
Who redeemeth thy life from destruction;
Who crowneth thee with loving-kindness and tender
mercies;
Who satisfieth thy mouth with good things;
So that thy youth is renewed like the eagle's.

The LORD executeth righteousness and judgment
For all that are oppressed.
HE made known his ways unto Moses,
His acts unto the children of Israel.
The LORD is merciful and gracious,
Slow to anger, and plenteous in mercy.
HE will not always chide:
Neither will HE keep his anger for ever.
HE hath not dealt with us after our sins;
Nor rewarded us according to our iniquities.
For as the heaven is high above the earth,
So great is *his mercy* toward them that fear him.

As far as the east is from the west,
So far hath HE removed our transgressions from us.
Like as a father pitieth his children,
So the LORD pitieth them that fear him.

For HE knoweth our frame;
HE remembereth that we are dust.
As for man, his days are as grass:
As a flower of the field, so he flourisheth.
For the wind passeth over it, and it is gone;
And the place thereof shall know it no more.
But the mercy of the LORD is from everlasting to everlasting upon them that fear him,
And his righteousness unto children's children;
To such as keep his covenant,
And to those that remember his commandments to do them.

The LORD hath prepared his throne in the heavens;
And his kingdom ruleth over all.
Bless the LORD, ye his angels,
That excel in strength, that do his commandments,
Hearkening unto the voice of his word.
Bless ye the LORD, all ye his hosts;
Ye ministers of his, that do his pleasure.
Bless the LORD, all his works
In all places of his dominion:
Bless the LORD, O my soul.

PSALM CIV.

BLESS the LORD, O my soul.
O LORD my GOD, THOU art very great;
THOU art clothed with honour and majesty.

Who coverest thyself with light as with a garment:
Who stretchest out the heavens like a curtain:
Who layeth the beams of his chambers in the waters:
Who maketh the clouds his chariot:
Who walketh upon the wings of the wind:
Who maketh his angels spirits;
His ministers a flaming fire:

Who laid the foundations of the earth,
That it should not be removed for ever.
THOU coveredst it with the deep as with a garment:
The waters stood above the mountains.
At thy rebuke they fled;
At the voice of thy thunder they hasted away.
They go up by the mountains; they go down by the valleys
Unto the place which THOU hast founded for them.
THOU hast set a bound that they may not pass over;
That they turn not again to cover the earth.

HE sendeth the springs into the valleys,
Which run among the hills.
They give drink to every beast of the field:
The wild asses quench their thirst.
By them shall the fowls of the heaven have their habitation,
Which sing among the branches.
HE watereth the hills from his chambers:
The earth is satisfied with the fruit of thy works.

HE causeth the grass to grow for the cattle,
And herb for the service of man:
That HE *may bring forth* food out of the earth;
And wine that maketh glad the heart of man,

And oil to make his face to shine,
And bread which strengtheneth man's heart.
The trees of the LORD are full of sap;
The cedars of Lebanon, which HE hath planted;
Where the birds make their nests:
As for the stork, the fir-trees are her house.
The high hills are a refuge for the wild goats;
And the rocks for the conies.

HE appointed the moon for seasons:
The sun knoweth his going down.
THOU makest darkness, and it is night:
Wherein all the beasts of the forest do creep forth.
The young lions roar after their prey,
And seek their meat from GOD.
The sun ariseth, they gather themselves together,
And lay them down in their dens.
Man goeth forth unto his work
And to his labour until the evening.

O LORD, how manifold are thy works!
In wisdom hast THOU made them all:
The earth is full of thy riches.
So is this great and wide sea,
Wherein are things creeping innumerable,
Both small and great beasts.
There go the ships:
There is that leviathan, whom THOU hast made to play therein.
These wait all upon thee;
That THOU mayest give them their meat in due season.
That THOU givest them they gather:
THOU openest thine hand, they are filled with good.

THOU hidest thy face, they are troubled :
THOU takest away their breath, they die, and return to their dust.
THOU sendest forth thy spirit, they are created :
And THOU renewest the face of the earth.

The glory of the LORD shall endure for ever :
The LORD shall rejoice in his works.
HE looketh on the earth, and it trembleth :
HE toucheth the hills, and they smoke.
I will sing unto the LORD as long as I live :
I will sing praise to my GOD while I have my being.
My meditation of him shall be sweet :
I will be glad in the LORD.
Let the sinners be consumed out of the earth,
And let the wicked be no more.
Bless thou the LORD, O my soul. Praise ye the LORD.

PSALM CV.

O GIVE thanks unto the LORD ;
Call upon his name :
Make known his deeds among the people.
Sing unto him, sing psalms unto him :
Talk ye of all his wondrous works.
Glory ye in his holy name :
Let the heart of them rejoice that seek the LORD.
Seek the LORD, and his strength :
Seek his face evermore.
Remember his marvellous works that HE hath done ;
His wonders, and the judgments of his mouth ;
O ye seed of Abraham his servant,
Ye children of Jacob his chosen.

He is the Lord our God:
His judgments are in all the earth.
He hath remembered his covenant for ever,
The word which He commanded to a thousand generations.
Which covenant He made with Abraham,
And his oath unto Isaac;
And confirmed the same unto Jacob for a law,
And to Israel for an everlasting covenant:
Saying, 'Unto thee will I give the land of Canaan,
'The lot of your inheritance.'

When there were but a few men in number;
Yea, very few, and strangers in it.
When they went from one nation to another,
From one kingdom to another people;
He suffered no man to do them wrong:
Yea, He reproved kings for their sakes;
Saying, 'Touch not mine anointed,
'And do my prophets no harm.'
Moreover He called for a famine upon the land:
He brake the whole staff of bread.

He sent a man before them, even Joseph,
Who was sold for a servant:
Whose feet they hurt with fetters:
He was laid in iron:
Until the time that his word came:
The word of the Lord tried him.
The king sent and loosed him;
Even the ruler of the people, and let him go free.
He made him lord of his house,
And ruler of all his substance:

To bind his princes at his pleasure;
And teach his senators wisdom.

Israel also came into Egypt;
And Jacob sojourned in the land of Ham.
And He increased his people greatly;
And made them stronger than their enemies.
He turned their heart to hate his people,
To deal subtilly with his servants.
He sent Moses his servant;
And Aaron whom He had chosen.

They showed his signs among them,
And wonders in the land of Ham.
He sent darkness, and made it dark;
And they rebelled not against his word.
He turned their waters into blood,
And slew their fish.
Their land brought forth frogs in abundance,
In the chambers of their kings.
He spake, and there came divers sorts of flies,
And lice in all their coasts.
He gave them hail for rain,
And flaming fire in their land.
He smote their vines also and their fig-trees;
And brake the trees of their coasts.
He spake, and the locusts came,
And caterpillars, and that without number,
And did eat up all the herbs in their land,
And devoured the fruit of their ground.
He smóte also all the firstborn in their land,
The chief of all their strength.
He brought them forth also with silver and gold:

And there was not one feeble person among their tribes.
Egypt was glad when they departed:
For the fear of them fell upon them.
He spread a cloud for a covering;
And fire to give light in the night.
The people asked, and He brought quails,
And satisfied them with the bread of heaven.
He opened the rock, and the waters gushed out;
They ran in the dry places like a river.

For He remembered his holy promise,
And Abraham his servant.
And He brought forth his people with joy,
And his chosen with gladness:
And gave them the lands of the heathen:
And they inherited the labour of the people;
That they might observe his statutes,
And keep his laws.
Praise ye the Lord.

PSALM CVII.

O give thanks unto the Lord, for He is good:
For his mercy endureth for ever.
Let the redeemed of the Lord say so,
Whom He hath redeemed from the hand of the enemy;
And gathered them out of the lands,
From the east, and from the west,
From the north, and from the south.

They wandered in the wilderness in a solitary way;
They found no city to dwell in.
Hungry and thirsty,
Their soul fainted in them.

Then they cried unto the LORD in their trouble,
And HE delivered them out of their distresses.
And HE led them forth by the right way,
That they might go to a city of habitation.

Oh that men would praise the LORD for his goodness,
And for his wonderful works to the children of men!
For HE satisfieth the longing soul,
And filleth the hungry soul with goodness.

Such as sit in darkness and in the shadow of death,
Being bound in affliction and iron;
Because they rebelled against the words of GOD,
And contemned the counsel of the MOST HIGH:
Therefore HE brought down their heart with labour;
They fell down, and there was none to help.
Then they cried unto the LORD in their trouble,
And HE saved them out of their distresses.
HE brought them out of darkness and the shadow of death,
And brake their bands in sunder.

Oh that men would praise the LORD for his goodness,
And for his wonderful works to the children of men!
For HE hath broken the gates of brass,
And cut the bars of iron in sunder.

Fools because of their transgression,
And because of their iniquities, are afflicted.
Their soul abhorreth all manner of meat;
And they draw near unto the gates of death.
Then they cry unto the LORD in their trouble,
And HE saveth them out of their distresses.

He sent his word, and healed them,
And delivered them from their destructions.

Oh that men would praise the Lord for his goodness,
And for his wonderful works to the children of men!
And let them sacrifice the sacrifices of thanksgiving,
And declare his works with rejoicing.

They that do down to the sea in ships,
That do business in great waters;
These see the works of the Lord,
And his wonders in the deep.
For He commandeth, and raiseth the stormy wind,
Which lifteth up the waves thereof.
They mount up to the heaven,
They go down again to the depths:
Their soul is melted because of trouble.
They reel to and fro, and stagger like a drunken man,
And are at their wit's end.
Then they cry unto the Lord in their trouble,
And He bringeth them out of their distresses.
He maketh the storm a calm,
So that the waves thereof are still.
Then are they glad because they be quiet;
So He bringeth them unto their desired haven.

Oh that men would praise the Lord for his goodness,
And for his wonderful works to the children of men!
Let them exalt him also in the congregation of the people,
And praise him in the assembly of the elders.

He turneth rivers into a wilderness,
And the water-springs into dry ground;
A fruitful land into barrenness,
For the wickedness of them that dwell therein.

He turneth the wilderness into a standing water,
And dry ground into water-springs.
And there He maketh the hungry to dwell,
That they may prepare a city for habitation;
And sow the fields, and plant vineyards,
Which may yield fruits of increase.
He blesseth them also, so that they are multiplied greatly;
And suffereth not their cattle to decrease.
Again, they are minished and brought low
Through oppression, affliction, and sorrow.
He poureth contempt upon princes,
And causeth them to wander in the wilderness, where there is no way.
Yet setteth He the poor on high from affliction,
And maketh him families like a flock.
The righteous shall see it, and rejoice:
And all iniquity shall stop her mouth.
Whoso is wise, and will observe these things,
Even they shall understand the loving-kindness of the Lord.

PSALM CVIII.

O God, my heart is fixed;
I will sing and give praise,
Even with my glory.
Awake, psaltery and harp:
I myself will awake early.
I will praise thee, O Lord, among the people:
And I will sing praises unto thee among the nations.
For thy mercy is great above the heavens:
And thy truth reacheth unto the clouds.
Be Thou *exalted, O God,* above the heavens:
And thy glory above all the earth;

That thy beloved may be delivered:
Save with thy right hand, and answer me.

PSALM CXI.

PRAISE ye the LORD.
I will praise the LORD with my whole heart,
In the assembly of the upright, and in the congregation.
The works of the LORD are great,
Sought out of all them that have pleasure therein.
His work is honourable and glorious:
And his righteousness endureth for ever.
HE hath made his wonderful works to be remembered:
The LORD is gracious and full of compassion.
HE hath given meat unto them that fear him:
HE will ever be mindful of his covenant.
HE hath showed his people the power of his work
That HE may give them the heritage of the heathen.
The works of his hands are verity and judgment;
All his commandments are sure.
They stand fast for ever and ever,
And are done in truth and uprightness.
HE sent redemption unto his people:
HE hath commanded his covenant for ever:
Holy and reverend is his name.
The fear of the LORD is the beginning of wisdom:
A good understanding have all they that do his commandments:
His praise endureth for ever.

PSALM CXII.

PRAISE ye the LORD.
Blessed is the man that feareth the LORD,

That delighteth greatly in his commandments.
His seed shall be mighty upon earth:
The generation of the upright shall be blessed.
Wealth and riches shall be in his house:
And his righteousness endureth for ever.
Unto the upright there ariseth light in the darkness:
He is gracious, and full of compassion, and righteous.
A good man showeth favour, and lendeth:
He will guide his affairs with discretion.
Surely he shall not be moved for ever:
The righteous shall be in everlasting remembrance.
He shall not be afraid of evil tidings:
His heart is fixed, trusting in the LORD.
His heart is established, he shall not be afraid,
Until he see his desire upon his enemies.
He hath dispersed, he hath given to the poor;
His righteousness endureth for ever;
His horn shall be exalted with honour,
The wicked shall see it, and be grieved;
He shall gnash with his teeth, and melt away:
The desire of the wicked shall perish.

PSALM CXXXIII.

BEHOLD, how good and how pleasant it is
For brethren to dwell together in unity!
It is like the precious ointment upon the head,
That ran down upon the beard, even Aaron's beard:
That went down to the skirts of his garments;
As the dew of Hermon,
And as the dew that descended upon the mountains of Zion:
For there the LORD commanded the blessing,
Even life for evermore.

PSALM CXXXIX.

O LORD, THOU hast searched me, and known me.
THOU knowest my downsitting and mine uprising,
THOU understandest my thought afar off.
THOU compassest my path and my lying down,
And art acquainted with all my ways.
For there is not a word in my tongue,
But, lo, O LORD, THOU knowest it altogether.
THOU hast beset me behind and before,
And laid thine hand upon me.

Such knowledge is too wonderful for me;
It is high, I cannot attain unto it.
Whither shall I go from thy spirit?
Or whither shall I flee from thy presence?
If I ascend up into heaven, THOU art there:
If I make my bed in hell, behold, THOU art there.
If I take the wings of the morning,
And dwell in the uttermost parts of the sea;
Even there shall thy hand lead me,
And thy right hand shall hold me.
If I say, 'Surely the darkness shall cover me;'
Even the night shall be light about me.
Yea, the darkness hideth not from thee;
But the night shineth as the day:
The darkness and the light are both alike to thee.
For THOU hast possessed my reins:
THOU hast covered me in my mother's womb.
I will praise thee; for I am fearfully and wonderfully made:
Marvellous are thy works;

And that my soul knoweth right well.
My substance was not hid from thee,
When I was made in secret,
And curiously wrought in the lowest parts of the earth.
Thine eyes did see my substance, yet being unperfect;
And in thy book all my members were written,
Which in continuance were fashioned, when as yet there was none of them.

How precious also are thy thoughts unto me, O God!
How great is the sum of them!
If I should count them,
They are more in number than the sand:
When I awake, I am still with thee.

PSALM CXLV.

I will extol thee, my God, O King;
And I will bless thy name for ever and ever.
Every day will I bless thee;
And I will praise thy name for ever and ever.
Great is the Lord, and greatly to be praised;
And his greatness is unsearchable.
One generation shall praise thy works to another,
And shall declare thy mighty acts.
I will speak of the glorious honour of thy majesty,
And of thy wondrous works.
And men shall speak of the might of thy terrible acts:
And I will declare thy greatness.
They shall abundantly utter the memory of thy great goodness,
And shall sing of thy righteousness.

The Lord is gracious, and full of compassion;

Slow to anger, and of great mercy.
The LORD is good to all:
And his tender mercies are over all his works.
All thy works shall praise thee, O LORD;
And thy saints shall bless thee.
They shall speak of the glory of thy kingdom,
And talk of thy power;
To make known to the sons of men his mighty acts,
And the glorious majesty of his kingdom.
Thy kingdom is an everlasting kingdom,
And thy dominion endureth throughout all generations.

The LORD upholdeth all that fall,
And raiseth up all those that be bowed down.
The eyes of all wait upon thee;
And THOU givest them their meat in due season.
THOU openest thine hand,
And satisfiest the desire of every living thing.
The LORD is righteous in all his ways,
And holy in all his works.

The LORD is nigh unto all them that call upon him,
To all that call upon him in truth.
HE will fulfil the desire of them that fear him:
HE also will hear their cry, and will save them.
The LORD preserveth all them that love him:
But all the wicked will HE destroy.
My mouth shall speak the praise of the LORD:
And let all flesh bless his holy name for ever and ever.

PSALM CXLVI.

PRAISE ye the LORD.
Praise the LORD, O my soul.

While I live will I praise the LORD :
I will sing praises unto my GOD while I have any being.
Put not your trust in princes,
Nor in the son of man, in whom there is no help.
His breath goeth forth, he returneth to his earth;
In that very day his thoughts perish.

Happy is he that hath the GOD of Jacob for his help,
Whose hope is in the LORD his GOD :
Which made heaven, and earth,
The sea, and all that therein is :
Which keepeth truth for ever :
Which executeth judgment for the oppressed :
Which giveth food to the hungry.
The LORD looseth the prisoners :

The LORD openeth the eyes of the blind :
The LORD raiseth them that are bowed down :
The LORD loveth the righteous :
The LORD preserveth the strangers ;
HE relieveth the fatherless and widow :
But the way of the wicked HE turneth upside down.
The LORD shall reign for ever,
Even thy GOD, O Zion, unto all generations.
Praise ye the LORD.

PSALM CXLVII.

PRAISE ye the LORD :
For it is good to sing praises unto our GOD ;
For it is pleasant ; and praise is comely.
The LORD doth build up Jerusalem :
HE gathereth together the outcasts of Israel.
HE healeth the broken in heart,

And bindeth up their wounds.
He telleth the number of the stars;
He calleth them all by their names.
Great is our Lord, and of great power:
His understanding is infinite.
The Lord lifteth up the meek:
He casteth the wicked down to the ground.

Sing unto the Lord with thanksgiving;
Sing praise upon the harp unto our God:
Who covereth the heaven with clouds,
Who prepareth rain for the earth,
Who maketh grass to grow upon the mountains.
He giveth to the beast his food,
And to the young ravens which cry.
He delighteth not in the strength of the horse:
He taketh not pleasure in the legs of a man.
The Lord taketh pleasure in them that fear him,
In those that hope in his mercy.

Praise the Lord, O Jerusalem;
Praise thy God, O Zion.
For He hath strengthened the bars of thy gates;
He hath blessed thy children within thee.
He maketh peace in thy borders,
And filleth thee with the finest of the wheat.
He sendeth forth his commandment upon earth:
His word runneth very swiftly.
He giveth snow like wool:
He scattereth the hoar frost like ashes.
He casteth forth his ice like morsels:
Who can stand before his cold?
He sendeth out his word, and melteth them:

He causeth his wind to blow, and the waters flow.
He showeth his word unto Jacob,
His statutes and his judgments unto Israel.
He hath not dealt so with any nation :
And as for his judgments, they have not known them.

PSALM CXLVIII.

Praise ye the Lord.
Praise ye the Lord from the heavens :
Praise him in the heights.
Praise ye him, all his angels :
Praise ye him, all his hosts.
Praise ye him, sun and moon :
Praise him, all ye stars of light.
Praise him, ye heavens of heavens,
And ye waters that be above the heavens.
Let them praise the name of the Lord :
For He commanded—and they were created.
He hath also stablished them for ever and ever :
He hath made a decree which shall not pass.

Praise the Lord from the earth,
Ye dragons, and all deeps :
Fire, and hail ; snow, and vapours ;
Stormy wind fulfilling his word :
Mountains, and all hills ;
Fruitful trees, and all cedars :
Beasts, and all cattle ;
Creeping things, and flying fowl :
Kings of the earth, and all people ;
Princes, and all judges of the earth :
Both young men, and maidens ;

Old men, and children :
Let them praise the name of the LORD :
For his name alone is excellent ;
His glory is above the earth and heaven.
HE also exalteth the horn of his people,
The praise of all his saints ;
Even of the children of Israel, a people near unto him.
Praise ye the LORD.

THE BOOK OF PROVERBS.

THE PROVERBS OF SOLOMON THE SON OF DAVID, KING OF ISRAEL ;
The fear of the LORD is the beginning of knowledge :
But fools despise wisdom and instruction.
My son, hear the instruction of thy father,
And forsake not the law of thy mother :
For they shall be an ornament of grace unto thy head,
And chains about thy neck.

Happy is the man that findeth wisdom,
And the man that getteth understanding.
For the merchandise of it is better than the merchandise of silver,
And the gain thereof than fine gold.
She is more precious than rubies ;

And all the things thou canst desire are not to be compared unto her.
Length of days is in her right hand;
And in her left hand riches and honour.
Her ways are ways of pleasantness,
And all her paths are peace.
She is a tree of life to them that lay hold upon her:
And happy is every one that retaineth her.
The LORD by wisdom hath founded the earth;
By understanding hath HE established the heavens.
By his knowledge the depths are broken up,
And the clouds drop down the dew.

Go to the ant, thou sluggard;
Consider her ways, and be wise:
Which having no guide, overseer, or ruler,
Provideth her meat in the summer,
And gathereth her food in the harvest.
How long wilt thou sleep, O sluggard?
When wilt thou arise out of thy sleep?
Yet a little sleep, a little slumber,
A little folding of the hands to sleep:
So shall thy poverty come as one that travelleth,
And thy want as an armed man.

These six things doth the LORD hate:
Yea, seven are an abomination unto him:
A proud look, a lying tongue,
And hands that shed innocent blood,
An heart that deviseth wicked imaginations,
Feet that be swift in running to mischief,
A false *witness that speaketh* lies,
And he that soweth discord among brethren.

My son, keep thy father's commandment,
And forsake not the law of thy mother:
Bind them continually upon thine heart,
And tie them about thy neck.
When thou goest, it shall lead thee;
When thou sleepest, it shall keep thee;
And when thou awakest it shall talk with thee.
For the commandment is a lamp; and the law is light;
And reproofs of instruction are the way of life.

My son, keep my words,
And lay up my commandments with thee.
Keep my commandments, and live;
And my law as the apple of thine eye.
Bind them upon thy fingers,
Write them upon the table of thine heart.
Say unto wisdom, 'Thou art my sister;'
And call understanding thy kinswoman:
That they may keep thee from the strange woman,
From the stranger which flattereth with her words.

A wise son maketh a glad father:
But a foolish son is the heaviness of his mother.

He becometh poor that dealeth with a slack hand:
But the hand of the diligent maketh rich.
He that gathereth in summer is a wise son:
But he that sleepeth in harvest is a son that causeth shame.

The memory of the just is blessed:
But the name of the wicked shall rot.

Hatred stirreth up strifes:
But love covereth all sins.

A false balance is abomination to the LORD:
But a just weight is his delight.

When pride cometh then cometh shame:
But with the lowly is wisdom.

The integrity of the upright shall guide them:
But the perverseness of transgressors shall destroy them.

Riches profit not in the day of wrath:
But righteousness delivereth from death.

A virtuous woman is a crown to her husband:
But she that maketh ashamed is as rottenness in his bones.

A righteous man regarded the life of his beast:
But the tender mercies of the wicked are cruel.

Lying lips are abomination to the LORD:
But they that deal truly are his delight.
Where no oxen are, the crib is clean:
But much increase is by the strength of the ox.

A scorner seeketh wisdom, and findeth it not:
But knowledge is easy unto him that understandeth.
Go from the presence of a foolish man,
When thou perceivest not in him the lips of knowledge.
Fools make a mock at sin:
But among the righteous there is favour.

He that despiseth his neighbour sinneth:
But he that hath mercy on the poor, happy is he.

In all labour there is profit:
But the talk of the lips tendeth only to penury.

He that is slow to wrath is of great understanding:
But he that is hasty of spirit exalteth folly.

Righteousness exalteth a nation:
But sin is a reproach to any people.

A soft answer turneth away wrath:
But grievous words stir up anger.

The eyes of the LORD are in every place,
Beholding the evil and the good.

Better is a little with righteousness
Than great revenues without right.
A man's heart deviseth his way:
But the LORD directeth his steps.
Better is little with the fear of the LORD
Than great treasure and trouble therewith.
Better is a dinner of herbs where love is,
Than a stalled ox and hatred therewith.

Pride goeth before destruction,
And an haughty spirit before a fall.
Better it is to be of an humble spirit with the lowly,
Than to divide the spoil with the proud.

A friend loveth at all times,
And a brother is born for adversity.
A merry heart doeth good like a medicine:
But a broken spirit drieth the bones.

Labour not to be rich:
Cease from thine own wisdom.
Wilt thou set thine eyes upon that which is not?
For riches certainly make themselves wings;
They fly away as an eagle toward heaven.

Withhold not correction from the child:
For if thou beatest him with the rod, he shall not die.

Thou shalt beat him with the rod,
And shalt deliver his soul from hell.

Hear thou, my son, and be wise,
And guide thine heart in the way.
Be not among wine-bibbers;
Among riotous eaters of flesh:
For the drunkard and the glutton shall come to poverty:
And drowsiness shall clothe a man with rags.

If thou faint in the day of adversity,
Thy strength is small.
If thou forbear to deliver them that are drawn unto death,
And those that are ready to be slain;
If thou sayest, 'Behold, we knew it not;'
Doth not HE that pondereth the heart consider it?
And HE that keepeth thy soul, doth not HE know it?
And shall not HE render to every man according to his works?

My son, eat thou honey, because it is good;
And the honeycomb, which is sweet to thy taste:
So shall the knowledge of wisdom be unto thy soul:
When thou hast found it, then there shall be a reward,
And thy expectation shall not be cut off.

Hast thou found honey? eat so much as is sufficient for thee,
Lest thou be filled therewith, and vomit it.

Withdraw thy foot from thy neighbour's house;
Lest he be weary of thee, and so hate thee.

Be not thou envious against evil men,
Neither desire to be with them.

For their heart studieth destruction
And their lips talk of mischief.

Be not a witness against thy neighbour without caus
And deceive not with thy lips.
Say not, 'I will do so to him as he hath done to me:
'I will render to the man according to his work.'

I went by the field of the slothful,
And by the vineyard of the man void of understanding
And, lo, it was all grown over with thorns,
And nettles had covered the face thereof,
And the stone wall thereof was broken down.
Then I saw, and considered it well:
I looked upon it, and received instruction.
Yet a little sleep, a little slumber,
A little folding of the hands to sleep:
So shall thy poverty come as one that travelleth;
And thy want as an armed man.

If thine enemy be hungry, give him bread to eat;
And if he be thirsty, give him water to drink:
For thou shalt heap coals of fire upon his head,
And the LORD shall reward thee.

The slothful man saith, 'There is a lion in the way;
'A lion is in the streets.'
As the door turneth upon his hinges,
So doth the slothful upon his bed.
The slothful hideth his hand in his bosom;
It grieveth him to bring it again to his mouth.
The sluggard is wiser in his own conceit
Than seven men that can render a reason.

The hoary head is a crown of glory,
it be found in the way of righteousness.

He that is slow to anger is better than the mighty;
ıd he that ruleth his spirit than he that taketh a city.

The lot is cast into the lap;
ıt the whole disposing thereof is of the LORD.

Better is a dry morsel, and quietness therewith,
ıan an house full of sacrifices with strife.

A wise servant shall have rule over a son that causeth shame,
ıd shall have part of the inheritance among the brethren.

The fining pot is for silver, and the furnace for gold
ıt the LORD trieth the hearts.

Whoso mocketh the poor, reproacheth his Maker:
ıd he that is glad at calamities shall not be unpunished.

A reproof entereth more into a wise man
ıan a hundred stripes into a fool.

He that answereth a matter before he heareth it,
is folly and shame unto him.

He that hath pity upon the poor lendeth unto the LORD;
ıd that which he hath given will HE pay him again.

Chasten thy son while there is hope,
ıd let not thy soul spare for his crying.

Wine is a mocker, strong drink is raging:
ıd whosoever is deceived thereby is not wise.

The sluggard will not plow by reason of the cold;
Therefore shall he beg in harvest, and have nothing.

Counsel in the heart of man is like deep water;
But a man of understanding will draw it out.

Even a child is known by his doings,
Whether his work be pure, and whether it be right.

The hearing ear, and the seeing eye,
The LORD hath made even both of them.

Love not sleep, lest thou come to poverty;
Open thine eyes, and thou shalt be satisfied with bread.

'It is naught! It is naught!' saith the buyer:
But when he is gone his way, then he boasteth.

He that loveth pleasure shall be a poor man:
He that loveth wine and oil shall not be rich.

He that followeth after righteousness and mercy
Findeth life, righteousness, and honour.

Whoso keepeth his mouth and his tongue
Keepeth his soul from troubles.

A good name is rather to be chosen than great riches,
And loving favour rather than silver and gold.

The rich and poor meet together:
The LORD is the maker of them all.

A prudent man foreseeth the evil, and hideth himself:
But the simple pass on, and are punished.

By humility and the fear of the LORD
Are riches, honour, and life.

Thorns and snares are in the way of the froward:
He that doth keep his soul shall be far from them.

Train up a child in the way he should go:
And when he is old, he will not depart from it.

Boast not thyself of to-morrow;
For thou knowest not what a day may bring forth.

Let another man praise thee, and not thine own mouth;
A stranger, and not thine own lips.

A stone is heavy, and the sand weighty;
But a fool's wrath is heavier than them both.

Wrath is cruel, and anger is outrageous;
But who is able to stand before envy?

Open rebuke is better than secret love.

Faithful are the wounds of a friend;
But the kisses of an enemy are deceitful.

The full soul loatheth an honeycomb;
But to the hungry soul every bitter thing is sweet.

As a bird that wandereth from her nest,
So is a man that wandereth from his place.

Ointment and perfume rejoice the heart:
So doth the sweetness of a man's friend by hearty counsel.

Thine own friend, and thy father's friend, forsake not;
Neither go into thy brother's house in the day of thy calamity:
For better is a neighbour that is near than a brother far off.

The wicked flee when no man pursueth:
But the righteous are bold as a lion.

He that by usury and unjust gain increaseth his substance,
He shall gather it for him that will pity the poor.

He that tilleth his land shall have plenty of bread:
But he that followeth after vain persons shall have poverty enough.

A faithful man shall abound with blessings:
But he that maketh haste to be rich shall not be innocent.

To have respect of persons is not good:
For for a piece of bread that man will transgress.

He that hasteth to be rich hath an evil eye,
And considereth not that poverty shall come upon him.

He that rebuketh a man
Afterwards shall find more favour
Than he that flattereth with the tongue.

Whoso robbeth his father or his mother,
And saith, 'It is no transgression;'
The same is the companion of a destroyer.

He that is of a proud heart stirreth up strife:
But he that putteth his trust in the LORD shall be made fat.

He that trusteth in his own heart is a fool:
But whoso walketh wisely, he shall be delivered.

He that giveth unto the poor shall not lack:
But he that hideth his eyes shall have many a curse.

When the wicked rise, men hide themselves:
But when they perish, the righteous increase.

He that being often reproved hardeneth his neck,
Shall suddenly be destroyed, and that without remedy.

When the righteous are in authority, the people rejoice:
But when the wicked beareth rule, the people mourn.

A man that flattereth his neighbour
Spreadeth a net for his feet.

The rod and reproof give wisdom:
But a child left to himself bringeth his mother to shame.

Two things have I required of thee;
Deny me them not before I die:
Remove far from me vanity and lies:
Give me neither poverty nor riches;
Feed me with food convenient for me:
Lest I be full, and deny thee,
And say, 'Who is the LORD?'
Or lest I be poor, and steal,
And take the name of my GOD in vain.

Who can find a virtuous woman?
For her price is far above rubies.
The heart of her husband doth safely trust in her,
So that he shall have no need of spoil.
She will do him good and not evil
All the days of her life.
She seeketh wool, and flax,
And worketh willingly with her hands.
She *is like the merchants'* ships;
She bringeth her food from afar.

She riseth also while it is yet night,
And giveth meat to her household,
And a portion to her maidens.
She considereth a field, and buyeth it:
With the fruit of her hands she planteth a vineyard.
She girdeth her loins with strength,
And strengtheneth her arms.
She perceiveth that her merchandise is good:
Her candle goeth not out by night.
She layeth her hands to the spindle,
And her hands hold the distaff.
She stretcheth out her hand to the poor;
Yea, she reacheth forth her hand to the needy.
She is not afraid of the snow for her household:
For all her household are clothed with scarlet.
She maketh herself coverings of tapestry;
Her clothing is silk and purple.
Her husband is known in the gates,
When he sitteth among the elders of the land.
She maketh fine linen, and selleth it;
And delivereth girdles unto the merchant.
Strength and honour are her clothing;
And she shall rejoice in time to come.
She openeth her mouth with wisdom;
And in her tongue is the law of kindness.
She looketh well to the ways of her household,
And eateth not the bread of idleness.
Her children arise up, and call her blessed;
Her husband also, and he praiseth her.

THE

NEW TESTAMENT

OF

OUR LORD AND SAVIOUR

JESUS CHRIST.

THERE was in the days of Herod, the king of Judæa, a certain priest named Zacharias; and his wife was of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before GOD, walking in all the commandments and ordinances of the LORD blameless. And they had no child.

And it came to pass, that while he executed the priest's office before GOD in the order of his course, his lot was to burn incense when he went into the temple of the LORD. And the whole multitude of the people were praying without at the time of incense. And there appeared unto him an angel of the LORD standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him. But the angel said unto him, 'Fear not, Zacharias: for thy prayer is heard; and 'thy wife Elisabeth shall bear thee a son, and thou shalt call 'his name John. And thou shalt have joy and gladness; 'and many shall rejoice at his birth. And many of the

'children of Israel shall he turn to the LORD their GOD.' And Zacharias said unto the angel, 'Whereby shall I 'know this?' And the angel answering said unto him, 'I 'am Gabriel, that stand in the presence of GOD; and am 'sent to speak unto thee, and to show thee these glad 'tidings. And, behold, thou shalt be dumb, and not able 'to speak, until the day that these things shall be performed, 'because thou believest not my words, which shall be 'fulfilled in their season.' And the people waited for Zacharias, and marvelled that he tarried so long in the temple. And when he came out, he could not speak unto them.

And the angel Gabriel was sent from GOD unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

And the angel came in unto her, and said, 'Hail! thou 'that art highly favoured, the LORD is with thee: blessed 'art thou among women!' And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, 'Fear not, Mary: for thou hast found favour 'with GOD. And, behold, thou shalt bring forth a son, 'and shalt call his name JESUS. HE shall be great, and 'shall be called the SON of the HIGHEST: and the LORD 'GOD shall give unto him the throne of his father David: 'and HE shall reign over the house of Jacob for ever; and 'of his kingdom there shall be no end.' And Mary said, 'Behold the handmaid of the LORD; be it unto me 'according to thy word.' And the angel departed from *her.*

And Mary arose in those days, and went into the hill

country with haste, into a city of Juda; and entered into the house of Zacharias, and saluted Elisabeth; and Elisabeth was filled with the Holy Ghost: and she spake out with a loud voice, and said, 'Blessed art thou among 'women.' And Mary said—

'My soul doth magnify the LORD,
'And my spirit hath rejoiced in GOD my Saviour.
'For HE hath regarded the low estate of his handmaiden:
'For, behold, from henceforth all generations shall call me 'blessed.
'For HE that is mighty hath done to me great things;
'And holy is his name,
'And his mercy is on them that fear him
'From generation to generation.
'HE hath showed strength with his arm;
'HE hath scattered the proud in the imagination of their 'hearts.
'HE hath put down the mighty from their seats,
'And exalted them of low degree.
'HE hath filled the hungry with good things;
'And the rich HE hath sent empty away.
'HE hath holpen his servant Israel,
'In remembrance of his mercy,
'As HE spake to our fathers,
'To Abraham, and to his seed for ever.'

And Mary abode with her about three months, and returned to her own house.

Now Elisabeth brought forth a son. And her neighbours and her cousins heard how the LORD had showed great mercy upon her; and they rejoiced with her.

And it came to pass that on the eighth day they came

to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, 'Not so; but he shall be called John.' And they said unto her, 'There is none of thy kindred that is 'called by this name.' And they made signs to his father, how he would have him called. And he asked for a writing table, and wrote, 'His name is John.' And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised GOD. And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judæa. And all they that heard them laid them up in their hearts, saying, 'What manner of child 'shall this be!' And the hand of the LORD was with him.

And his father Zacharias was filled with the HOLY GHOST, and prophesied, saying—

'Blessed be the LORD GOD of Israel;
'For HE hath visited and redeemed his people,
'And hath raised up an horn of salvation for us
'In the house of his servant David;
'As HE spake by the mouth of his holy prophets,
'Which have been since the world began:
'That we should be saved from our enemies,
'And from the hand of all that hate us;
'To perform the mercy promised to our fathers,
'And to remember his holy covenant;
'The oath which HE sware to our father Abraham,
'That HE would grant unto us,
'That we being delivered out of the hand of our enemies
'Might serve him without fear,
'In holiness and righteousness before him,

'All the days of our life.
'And thou, child,
'Shalt be called the prophet of the HIGHEST:
'For thou shalt go before the face of the LORD to prepare
'his ways;
'To give knowledge of salvation unto his people
'By the remission of their sins,
'Through the tender mercy of our GOD;
'Whereby the dayspring from on high hath visited us,
'To give light to them that sit in darkness and in the
'shadow of death,
'To guide our feet into the way of peace.'

And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) to be taxed with Mary his espoused wife.

And so it was, that, while they were there, she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the LORD came upon them, and the glory of the LORD shone round about them: and they were sore afraid. And the angel said unto them, 'Fear 'not: for, behold, I bring you good tidings of great joy, 'which shall be to all people. For unto you is born this 'day in the city of David a SAVIOUR, which is CHRIST

'the LORD. And this shall be a sign unto you; Ye shall 'find the babe wrapped in swaddling clothes, lying in a 'manger.' And suddenly there was with the angel a multitude of the heavenly host praising GOD, and saying, 'Glory to GOD in the highest, and on earth peace, good 'will toward men.' And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, 'Let us now go even unto Bethlehem, 'and see this thing which is come to pass, which the 'LORD hath made known unto us.' And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising GOD for all the things that they had heard and seen.

And when eight days were accomplished for the circumcising of the child, his name was called JESUS.

And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the HOLY GHOST was upon him. And it was revealed unto him by the HOLY GHOST, that he should not see death, before he had seen the LORD'S CHRIST. And he came by the Spirit into the temple: and when the parents brought in the child JESUS, to do for him after the custom of the law, then took he him up in his arms, and blessed GOD, and said—

'*LORD, now* lettest THOU thy servant depart in peace,
'*According to* thy word:

'For mine eyes have seen thy salvation,
'Which THOU hast prepared before the face of all people;
'A light to lighten the Gentiles,
'And the glory of thy people Israel.'

Now when JESUS was born in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, 'Where is HE that is 'born King of the Jews? for we have seen his star in the 'east, and are come to worship him.' When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where CHRIST should be born. And they said unto him, 'In Bethlehem of Judæa: for thus it is 'written by the prophet, "And thou, Bethlehem, in the 'land of Juda, art not the least among the princes of Juda: 'for out of thee shall come a Governor, that shall rule my 'people Israel."' Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, 'Go and search diligently for the young child; and when 'ye have found him, bring me word again, that I may 'come and worship him also.' When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And

being warned of GOD in a dream that they should not return to Herod, they departed into their own country another way.

And when they were departed, behold, the angel of the LORD appeareth to Joseph in a dream, saying, 'Arise, and 'take the young child and his mother, and flee into Egypt, 'and be thou there until I bring thee word: for Herod 'will seek the young child to destroy him.' When he arose, he took the young child and his mother by night, and departed into Egypt: and was there until the death of Herod: that it might be fulfilled which was spoken of the LORD by the prophet, saying, 'Out of Egypt have I 'called my son.'

Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, 'In Rama was there a voice 'heard, lamentation, and weeping, and great mourning, 'Rachel weeping for her children, and would not be com-'forted, because they are not.'

But when Herod was dead, behold, an angel of the LORD appeareth in a dream to Joseph in Egypt, saying, 'Arise, and take the young child and his mother, and go 'into the land of Israel: for they are dead which sought 'the young child's life.' And he arose, and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of GOD in a

m, he turned aside into the parts of Galilee: and he
ı and dwelt in a city called Nazareth: that it might
ılfilled which was spoken by the prophets, 'He shall
called a Nazarene.'

ow his parents went to Jerusalem every year at the
of the Passover. And when He was twelve years
they went up to Jerusalem after the custom of the
. And when they had fulfilled the days, as they
ned, the child Jesus tarried behind in Jerusalem;
Joseph and his mother knew not of it. But they,
osing him to have been in the company, went a day's
ıey; and they sought him among their kinsfolk and
aintance. And when they found him not, they turned
again to Jerusalem, seeking him. And it came to
that after three days they found him in the temple,
ıg in the midst of the doctors, both hearing them, and
ıg them questions. And all that heard him were
ıished at his understanding and answers. And when
saw him they were amazed: and his mother said
him, 'Son, why hast Thou thus dealt with us? be-
ı, thy father and I have sought thee sorrowing.' And
aid unto them, 'How is it that ye sought me? wist
not that I must be about my Father's business?'

ıd they understood not the saying which He spake
them. And He went down with them, and came to
reth, and was subject unto them: but his mother
all these sayings in her heart. And Jesus increased
isdom and stature, and in favour with God and

those days came John the Baptist, preaching in the
ırness of Judæa, and saying, 'Repent ye: for the
gdom of heaven is at hand. For this is he that was

'spoken of by the prophet Esaias, saying, "The voice of 'one crying in the wilderness, Prepare ye the way of the 'LORD, make his paths straight."' And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, 'O generation of vipers, who hath warned 'you to flee from the wrath to come? Bring forth there-'fore fruits meet for repentance: and think not to say 'within yourselves, "We have Abraham to our father:" 'for I say unto you, that GOD is able of these stones to 'raise up children unto Abraham. And now also the axe 'is laid unto the root of the trees: therefore every tree 'which bringeth not forth good fruit is hewn down, and 'cast into the fire. I indeed baptize you with water unto 'repentance: but HE that cometh after me is mightier 'than I, whose shoes I am not worthy to bear: HE shall 'baptize you with the HOLY GHOST, and with fire: whose 'fan is in his hand, and HE will thoroughly purge his floor, 'and gather his wheat into the garner; but HE will burn 'up the chaff with unquenchable fire.'

Then cometh JESUS from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, 'I 'have need to be baptized of thee, and comest THOU to 'me?' And JESUS answering said unto him, 'Suffer it 'to be so now: for thus it becometh us to fulfil all 'righteousness.' Then he suffered him. And JESUS, when HE was baptized, went up straightway out of the *water: and,* lo, the heavens were opened unto him, and

He saw the Spirit of God descending like a dove, and lighting upon him: and lo, a voice from heaven, saying—

'This is my beloved Son, in whom I am well pleased.'

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when He had fasted forty days and forty nights, He was afterward an hungered. And when the tempter came to him, he said, 'If thou be the Son of God, command that these stones 'be made bread.' But He answered and said, 'It is 'written, "Man shall not live by bread alone, but by every 'word that proceedeth out of the mouth of God."'

Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, 'If thou be the Son of God, cast thyself down: for it 'is written, "He shall give his angels charge concerning 'thee: and in their hands they shall bear thee up, lest at 'any time Thou dash thy foot against a stone.' Jesus said unto him, 'It is written again, "Thou shalt not tempt the Lord thy God."'

Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; and saith unto him, 'All these 'things will I give thee, if thou wilt fall down and worship me.' Then said Jesus unto him, 'Get thee hence, Satan: 'for it is written, "Thou shalt worship the Lord thy God, 'and him only shalt thou serve." Then the devil leaveth him, and, behold, angels came and ministered unto him.

Now when Jesus had heard that John was cast into prison, he departed into Galilee; and leaving Nazareth, He came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: that it

might be fulfilled which was spoken by Esaias the prophet, saying, 'The land of Zabulon, and the land of Nephthalim, 'by the way of the sea, beyond Jordan, Galilee of the 'Gentiles; the people which sat in darkness saw great 'light; and to them which sat in the region and shadow 'of death light is sprung up.' From that time JESUS began to preach, and to say, 'Repent: for the kingdom of 'heaven is at hand.'

And JESUS, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And HE saith unto them, 'Follow me, and I will make you 'fishers of men.' And they straightway left their nets, and followed him. And going on from thence, HE saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and HE called them. And they immediately left the ship and their father, and followed him.

The day following JESUS would go forth into Galilee, and findeth Philip, and saith unto him, 'Follow me.' Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, 'We have 'found him, of whom Moses in the Law, and the Prophets, 'did write, JESUS of Nazareth, the son of Joseph.' And Nathanael said unto him, 'Can there any good thing come 'out of Nazareth?' Philip saith unto him, 'Come and 'see.' JESUS saw Nathanael coming to him, and saith of him, 'Behold an Israelite indeed, in whom is no guile!' Nathanael saith unto him, 'Whence knowest THOU me?' JESUS answered and saith unto him, 'Before that Philip 'called thee, when thou wast under the fig-tree, I saw thee.' Nathanael answered and saith unto him, 'Rabbi, THOU art

'the SON of GOD; THOU art the King of Israel.' JESUS answered and saith unto him, 'Because I said unto thee, "I 'saw thee under the fig-tree," believest thou? thou shalt 'see greater things than these.' And HE saith unto him, 'Verily, verily, I say unto you, Hereafter ye shall see 'heaven open, and the angels of GOD ascending and 'descending upon the SON OF MAN.'

And the third day there was a marriage in Cana of Galilee; and the mother of JESUS was there: and both JESUS was called, and his disciples, to the marriage. And when they wanted wine, the mother of JESUS saith unto him, 'They have no wine.' JESUS saith unto her, 'Woman, 'what have I to do with thee? mine hour is not yet come.' His mother saith unto the servants, 'Whatsoever HE saith 'unto you, do it.' And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. JESUS saith unto them, 'Fill the water-pots with water.' And they filled them up to the brim. And HE saith unto them, 'Draw out 'now, and bear unto the governor of the feast.' And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was (but the servants which drew the water knew); the governor of the feast called the bridegroom, and saith unto him, 'Every 'man at the beginning doth set forth good wine; and 'when men have well drunk, then that which is worse: 'but thou hast kept the good wine until now.' This beginning of miracles did JESUS in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

And HE came to Nazareth, where HE had been brought up: and, as his custom was, HE went into the synagogue

on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when He had opened the book, He found the place where it was written, 'The Spirit of the Lord is upon me, 'because He hath anointed me to preach the Gospel to the 'poor; He hath sent me to heal the broken-hearted, to 'preach deliverance to the captives, and recovering of sight 'to the blind, to set at liberty them that are bruised, to 'preach the acceptable year of the Lord.' And He closed the book, and He gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And He began to say unto them, 'This day is this Scripture fulfilled in your ears.' And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, 'Is not this Joseph's son?' And He said unto them, 'Ye 'will surely say unto me this proverb, "Physician, heal 'thyself: whatsoever we have heard done in Capernaum, 'do also here in thy country."' And He said, 'Verily I 'say unto you, No prophet is accepted in his own country. 'But I tell you of a truth, many widows were in Israel in 'the days of Elias, when the heaven was shut up three 'years and six months, when great famine was throughout 'all the land; but unto none of them was Elias sent, save 'unto Sarepta, a city of Sidon, unto a woman that was a 'widow. And many lepers were in Israel in the time of 'Eliseus the prophet; and none of them was cleansed, 'saving Naaman the Syrian.'

And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him

down headlong. But He passing through the midst of them went his way.

And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and He healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judæa, and from beyond Jordan.

And seeing the multitudes, He went up into a mountain: and when He was set, his disciples came unto him: and He opened his mouth, and taught them, saying—

'Blessed are the poor in spirit: for theirs is the king-
'dom of heaven. Blessed are they that mourn: for they
'shall be comforted. Blessed are the meek: for they shall
'inherit the earth. Blessed are they which do hunger
'and thirst after righteousness: for they shall be filled.
'Blessed are the merciful: for they shall obtain mercy.
'Blessed are the pure in heart: for they shall see God.
'Blessed are the peacemakers: for they shall be called the
'children of God. Blessed are they which are persecuted
'for righteousness' sake: for theirs is the kingdom of
'heaven. Blessed are ye, when men shall revile you, and
'persecute you, and shall say all manner of evil against
'you falsely, for my sake: rejoice, and be exceeding glad:
'for great is your reward in heaven: for so persecuted
'they the prophets which were before you.

'Ye are the salt of the earth: but if the salt have lost

'his savour, wherewith shall it be salted? it is thenceforth 'good for nothing, but to be cast out, and to be trodden 'under foot of men. Ye are the light of the world. A 'city that is set on an hill cannot be hid. Neither do 'men light a candle, and put it under a bushel, but on a 'candlestick; and it giveth light unto all that are in the 'house. Let your light so shine before men, that they 'may see your good works, and glorify your FATHER which 'is in heaven.

'Think not that I am come to destroy the Law, or the 'Prophets: I am not come to destroy, but to fulfil. For 'verily I say unto you, Till heaven and earth pass, one jot 'or one tittle shall in no wise pass from the law, till all be 'fulfilled. Whosoever therefore shall break one of these 'least commandments, and shall teach men so, he shall be 'called the least in the kingdom of heaven: but whosoever 'shall do and teach them, the same shall be called great 'in the kingdom of heaven. For I say unto you, That 'except your righteousness shall exceed the righteousness 'of the scribes and Pharisees, ye shall in no case enter into 'the kingdom of heaven.

'Ye have heard that it was said by them of old time, '"Thou shalt not kill;" and whosoever shall kill shall be 'in danger of the judgment: but I say unto you, That 'whosoever is angry with his brother without a cause shall 'be in danger of the judgment: and whosoever shall say 'to his brother, "Raca!" shall be in danger of the 'council: but whosoever shall say, "Thou fool!" shall be 'in danger of hell fire. Therefore if thou bring thy gift 'to the altar, and there remembereth that thy brother hath 'aught against thee; leave there thy gift before the altar, [illegible] thy way; first be reconciled to thy brother, and

'then come and offer thy gift. Agree with thine adversary 'quickly, whiles thou art in the way with him; lest at any 'time the adversary deliver thee to the judge, and the 'judge deliver thee to the officer, and thou be cast into 'prison. Verily I say unto thee, Thou shalt by no means 'come out thence, till thou hast paid the uttermost farthing.

'Again, ye have heard that it hath been said by them of 'old time, "Thou shalt not forswear thyself, but shalt per-'form unto the LORD thine oath:" but I say unto you, 'Swear not at all; neither by heaven; for it is GOD'S 'throne: nor by the earth; for it is his footstool: neither 'by Jerusalem; for it is the city of the great King. 'Neither shalt thou swear by thy head, because thou canst 'not make one hair white or black. But let your com-'munication be, "Yea, yea; Nay, nay:" for whatsoever 'is more than these cometh of evil.

'Ye have heard that it hath been said, "An eye for an 'eye, and a tooth for a tooth:" but I say unto you, That 'ye resist not evil: but whosoever shall smite thee on thy 'right cheek, turn to him the other also. And if any 'man will sue thee at the law, and take away thy coat, 'let him have thy cloak also. And whosoever shall com-'pel thee to go a mile, go with him twain. Give to him 'that asketh thee, and from him that would borrow of thee 'turn not thou away.

'Ye have heard that it hath been said, "Thou shalt 'love thy neighbour, and hate thine enemy." But I 'say unto you, Love your enemies, bless them that curse 'you, do good to them that hate you, and pray for 'them which despitefully use you, and persecute you; that 'ye may be the children of your FATHER which is in 'heaven; for HE maketh his sun to rise on the evil and on

'the good, and sendeth rain on the just and on the unjust.
'For if ye love them which love you, what reward have
'ye? do not even the publicans the same? And if ye salute
'your brethren only, what do ye more than others? do
'not even the publicans so? Be ye therefore perfect, even
'as your FATHER which is in heaven is perfect.

'Take heed that ye do not your alms before men, to
'be seen of them: otherwise ye have no reward of your
'FATHER which is in heaven. Therefore when thou doest
'thine alms, do not sound a trumpet before thee, as the
'hypocrites do in the synagogue and in the streets, that
'they may have glory of men. Verily I say unto you,
'They have their reward. But when thou doest alms, let
'not thy left hand know what thy right hand doeth: that
'thine alms may be in secret: and thy FATHER which
'seeth in secret himself shall reward thee openly.

'And when thou prayest, thou shalt not be as the
'hypocrites are: for they love to pray standing in the
'synagogues and in the corners of the streets, that they may
'be seen of men. Verily I say unto you, They have their
'reward. But thou, when thou prayest, enter into thy
'closet, and when thou hast shut thy door, pray to thy
'FATHER which is in secret; and thy FATHER which seeth
'in secret shall reward thee openly. But when ye pray,
'use not vain repetitions, as the heathen do: for they
'think that they shall be heard for their much speaking.
'Be not ye therefore like unto them: for your FATHER
'knoweth what things ye have need of, before ye ask him.
'After this manner therefore pray ye—

'Our Father which art in heaven, Hallowed be thy name.
'Thy kingdom come. Thy will be done in earth, as it is in
'heaven. Give us this day our daily bread. And forgive

'us our debts, as we forgive our debtors. And lead us not 'into temptation, but deliver us from evil: For thine is the 'kingdom, and the power, and the glory, for ever. Amen.

'For if ye forgive men their trespasses, your heavenly FATHER 'will also forgive you: but if ye forgive not men their tres- 'passes, neither will your FATHER forgive your trespasses.

'Moreover when ye fast, be not, as the hypocrites, of 'a sad countenance: for they disfigure their faces, that 'they may appear unto men to fast. Verily I say unto 'you, They have their reward. But thou, when thou 'fastest, anoint thine head, and wash thy face; that thou 'appear not unto men to fast, but unto thy FATHER which 'is in secret: and thy FATHER, which seeth in secret, shall 'reward thee openly.

'Lay not up for yourselves treasures upon earth, where 'moth and rust doth corrupt, and where thieves break 'through and steal: but lay up for yourselves treasures 'in heaven, where neither moth nor rust doth corrupt, 'and where thieves do not break through nor steal: for 'where your treasure is, there will your heart be also. 'The light of the body is the eye: if therefore thine eye 'be single, thy whole body shall be full of light. But if 'thine eye be evil, thy whole body shall be full of dark- 'ness. If therefore the light that is in thee be darkness, 'how great is that darkness! No man can serve two 'masters: for either he will hate the one, and love the 'other; or else he will hold to the one, and despise the 'other. Ye cannot serve GOD and mammon. Therefore 'I say unto you, Take no thought for your life, what 'ye shall eat, or what ye shall drink; nor yet for your 'body, what ye shall put on. Is not the life more than 'meat, and the body than raiment? Behold the fowls of

'the air: for they sow not, neither do they reap, nor 'gather into barns; yet your heavenly FATHER feedeth 'them. Are ye not much better than they? Which of 'you by taking thought can add one cubit unto his 'stature? And why take ye thought for raiment? Con-'sider the lilies of the field, how they grow; they toil not, 'neither do they spin: and yet I say unto you, That 'even Solomon in all his glory was not arrayed like one 'of these. Wherefore, if GOD so clothe the grass of the 'field, which to-day is, and to-morrow is cast into the 'oven, shall HE not much more clothe you, O ye of little 'faith? Therefore take no thought, saying, "What shall 'we eat?" or, "What shall we drink?" or, "Where-'withal shall we be clothed?" (for after all these things 'do the Gentiles seek:) for your heavenly FATHER 'knoweth that ye have need of all these things. But 'seek ye first the kingdom of GOD, and his righteousness; 'and all these things shall be added unto you. Take 'therefore no thought for the morrow: for the morrow 'shall take thought for the things of itself. Sufficient 'unto the day is the evil thereof.

'Judge not, that ye be not judged. For with what 'judgment ye judge, ye shall be judged: and with what 'measure ye mete, it shall be measured to you again. 'And why beholdest thou the mote that is in thy 'brother's eye, but considerest not the beam that is in 'thine own eye? Or how wilt thou say to thy brother, '"Let me pull out the mote out of thine eye," and, 'behold, a beam is in thine own eye? Thou hypocrite, 'first cast out the beam out of thine own eye; and then 'shalt thou see clearly to cast out the mote out of thy 'brother's eye.

'Give not that which is holy unto the dogs, neither cast
'ye your pearls before swine, lest they trample them under
'their feet, and turn again and rend you.

'Ask, and it shall be given you; seek, and ye shall
'find; knock, and it shall be opened unto you: for every
'one that asketh receiveth; and he that seeketh findeth;
'and to him that knocketh it shall be opened. Or what
'man is there of you, whom if his son ask bread, will he
'give him a stone? Or if he ask a fish, will he give him
'a serpent? If ye then, being evil, know how to give
'good gifts unto your children, how much more shall
'your FATHER which is in heaven give good things to
'them that ask him!

'Therefore all things whatsoever ye would that men
'should do to you, do ye even so to them: for this is the
'Law and the Prophets.

'Enter ye in at the strait gate: for wide is the gate,
'and broad is the way, that leadeth to destruction, and
'many there be which go in thereat: because strait is the
'gate, and narrow is the way, which leadeth unto life, and
'few there be that find it.

'Beware of false prophets, which come to you in sheep's
'clothing, but inwardly they are ravening wolves. Ye
'shall know them by their fruits. Do men gather grapes
'of thorns, or figs of thistles? Even so every good tree
'bringeth forth good fruit; but a corrupt tree bringeth
'forth evil fruit. A good tree cannot bring forth evil
'fruit, neither can a corrupt tree bring forth good fruit.
'Every tree that bringeth not forth good fruit is hewn
'down, and cast into the fire. Wherefore by their fruits
'ye shall know them.

'Not every one that saith unto me, "LORD, LORD,"

'shall enter into the kingdom of heaven; but he th
'doeth the will of my FATHER which is in heaven. Ma
'will say to me in that day, "LORD, LORD, have we n
'prophesied in thy name? and in thy name have cast o
'devils? and in thy name done many wonderful works?
'And then will I profess unto them, I never knew yo
'depart from me, ye that work iniquity.

'Therefore whosoever heareth these sayings of min
'and doeth them, I will liken him unto a wise ma
'which built his house upon a rock: and the rain d
'scended, and the floods came, and the winds blew, an
'beat upon that house; and it fell not: for it w
'founded upon a rock. And every one that heareth the
'sayings of mine, and doeth them not, shall be likene
'unto a foolish man, which built his house upon the sand
'and the rain descended, and the floods came, and th
'winds blew, and beat upon that house; and it fell: an
'great was the fall of it.'

And it came to pass, when JESUS had ended these say
ings, the people were astonished at his doctrine: for H
taught them as one having authority, and not as th
scribes.

When HE was come down from the mountain, gre
multitudes followed him.

And, behold, there came a leper and worshipped hin
saying, 'LORD, if THOU wilt, THOU canst make me clean
And JESUS put forth his hand, and touched him, sayin
'I will; be thou clean.' And immediately his lepro
was cleansed. And JESUS saith unto him, 'See thou te
'no man; but go thy way, show thyself to the priest, an
'offer the gift that Moses commanded, for a testimon
'unto them.'

And when JESUS was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, 'LORD, my servant lieth at home sick of the palsy, 'grievously tormented.' And JESUS saith unto him, 'I 'will come and heal him.' The centurion answered and said, 'LORD, I am not worthy that THOU shouldest come 'under my roof: but speak the word only, and my ser-'vant shall be healed. For I am a man under authority, 'having soldiers under me: and I say to this man, "Go," 'and he goeth; and to another, "Come," and he cometh; 'and to my servant, "Do this," and he doeth it.' When JESUS heard it, he marvelled, and said to them that followed, 'Verily I say unto you, I have not found so great 'faith, no, not in Israel. And I say unto you, That 'many shall come from the east and west, and shall sit 'down with Abraham, and Isaac, and Jacob, in the king-'dom of heaven. But the children of the kingdom shall 'be cast out into outer darkness: there shall be weeping 'and gnashing of teeth.' And JESUS said unto the centurion, 'Go thy way; and as thou hast believed, so be it 'done unto thee.' And his servant was healed in the self-same hour.

And when JESUS was come unto Peter's house, HE saw his wife's mother laid, and sick of a fever. And HE touched her hand, and the fever left her: and she arose, and ministered unto them.

When the even was come, they brought unto him many that were possessed with devils: and HE cast out the spirits with his word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, 'Himself took our infirmities, and bare 'our sicknesses.'

Now when JESUS saw great multitudes about him, HE gave commandment to depart unto the other side. And a certain scribe came, and said unto him, 'Master, I will 'follow thee whithersoever thou goest.' And JESUS saith unto him, 'The foxes have holes, and the birds of the air 'have nests; but the SON OF MAN hath not where to lay 'his head.' And another of his disciples said unto him, 'LORD, suffer me first to go and bury my father.' But JESUS said unto him, 'Follow me; and let the dead bury 'their dead.'

And when HE was entered into a ship, his disciples followed him. And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but HE was asleep. And his disciples came to him, and awoke him, saying, 'LORD, save us: we perish!' And HE saith unto them, 'Why are ye fearful, O ye of 'little faith?' Then HE arose, and rebuked the winds and the sea; and there was a great calm. But the men marvelled, saying, 'What manner of man is this, that 'even the winds and the sea obey him!'

And when HE was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And, behold, they cried out, saying, 'What have we to do with thee, JESUS, 'thou SON OF GOD? art THOU come hither to torment us 'before the time?' And there was a good way off from them an herd of many swine feeding. So the devils besought him, saying, 'If THOU cast us out, suffer us to 'go away into the herd of swine.' And HE said unto *them,* 'Go.' And when they were come out, they went *into the herd* of swine: and, behold, the whole herd of

ran violently down a steep place into the sea, and
ed in the waters. And they that kept them fled,
ent their ways into the city, and told every thing,
vhat was befallen to the possessed of the devils.
behold, the whole city came out to meet JESUS: and
they saw him, they besought him that HE would
; out of their coasts.
l HE entered into a ship, and passed over, and came
is own city. And, behold, they brought to him a
ick of the palsy, lying on a bed: and JESUS seeing
faith said unto the sick of the palsy, 'Son, be of
l cheer; thy sins be forgiven thee.' And, behold,
1 of the scribes said within themselves, 'This man
phemeth.' And JESUS knowing their thoughts said,
refore think ye evil in your hearts? For whether is
r, to say, "Thy sins be forgiven thee;" or to say,
ise, and walk?" But that ye may know that the SON
IAN hath power on earth to forgive sins,' (then saith
the sick of the palsy,) 'Arise, take up thy bed, and
nto thine house.' And he arose, and departed to his
But when the multitudes saw it, they marvelled,
lorified GOD, which had given such power unto men.
l it came to pass, that, as the people pressed upon
o hear the word of GOD, HE stood by the lake of
saret, and saw two ships standing by the lake: but
shermen were gone out of them, and were washing
nets. And HE entered into one of the ships, which
imon's, and prayed him that he would thrust out a
from the land. And HE sat down, and taught the
out of the ship.
w when HE *had left* speaking, he said unto Simon,
ch out into the deep, and let down your nets for a

'draught.' And Simon answering said unto him, 'Master, 'we have toiled all the night, and have taken nothing: 'nevertheless at thy word I will let down the net.' And when they had this done, they enclosed a great multitude of fishes: and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at JESUS' knees, saying, 'Depart 'from me; for I am a sinful man, O LORD.' For he was astonished, and all that were with him, at the draught of the fishes which they had taken: and so was also James, and John, the sons of Zebedee, which were partners with Simon. And JESUS said unto Simon, 'Fear not; from 'henceforth thou shalt catch men.' And when they had brought their ships to land, they forsook all, and followed him.

And it came to pass, when HE was in a certain city, behold a man full of leprosy: who seeing JESUS fell on his face, and besought him, saying, 'LORD, if THOU wilt, 'THOU canst make me clean.' And HE put forth his hand, and touched him, saying, 'I will: be thou clean.' And immediately the leprosy departed from him. And HE charged him to tell no man: but 'Go, and show thyself 'to the priest, and offer for thy cleansing, according as 'Moses commanded, for a testimony unto them.' But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities. And HE withdrew himself into the wilderness, and prayed.

And it came to pass on a certain day, as HE was teaching, that there were Pharisees and doctors of the law

sitting by, which were come out of every town of Galilee, and Judæa, and Jerusalem: and the power of the LORD was present to heal them. And, behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him. And when they could not find by what way they might bring him in because of the multitude, they went upon the house-top, and let him down through the tiling with his couch into the midst before JESUS. And when HE saw their faith, HE said unto him, 'Man, thy sins are forgiven thee.' And the scribes and the Pharisees began to reason, saying, 'Who is this which speaketh blasphemies? Who 'can forgive sins, but GOD alone?' But when JESUS perceived their thoughts, HE answering said unto them, 'What reason ye in your heart? Whether is easier, to 'say, "Thy sins be forgiven thee," or to say, "Rise up 'and walk?" But that ye may know that the SON OF 'MAN hath power upon earth to forgive sins,' (HE said unto the sick of the palsy,) 'I say unto thee, Arise, and 'take up thy couch, and go unto thine house.' And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying GOD. And they were all amazed, and they glorified GOD, and were filled with fear, saying, 'We have seen strange 'things to-day.'

And as JESUS passed forth from thence, HE saw a man, named Matthew, sitting at the receipt of custom: and HE saith unto him, 'Follow me.' And he arose, and followed him. And it came to pass, as JESUS sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, 'Why eateth your

'Master with publicans and sinners?' But when JESUS heard that, HE said unto them, 'They that be whole need 'not a physician, but they that are sick. But go ye and 'learn what that meaneth, "I will have mercy, and not 'sacrifice:" for I am not come to call the righteous, but 'sinners to repentance.'

Then came to him the disciples of John, saying, 'Why 'do we and the Pharisees fast oft, but thy disciples fast 'not?' And JESUS said unto them, 'Can the children 'of the bridechamber mourn, as long as the bridegroom 'is with them? but the days will come, when the bride-'groom shall be taken from them, and then shall they fast. 'No man putteth a piece of new cloth unto an old garment, 'for that which is put in to fill it up taketh from the gar-'ment, and the rent is made worse. Neither do men put 'new wine into old bottles: else the bottles break, and the 'wine runneth out, and the bottles perish: but they put 'new wine into new bottles, and both are preserved.'

While HE spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, 'My 'daughter is even now dead: but come and lay thy hand 'upon her, and she shall live.' And JESUS arose, and followed him, and so did his disciples.

And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment: for she said within herself, 'If I 'may but touch his garment, I shall be whole.' But JESUS turned him about, and when HE saw her, HE said, 'Daughter, be of good comfort; thy faith hath made thee 'whole.' And the woman was made whole from that hour.

And when JESUS came into the ruler's house, and saw

the minstrels and the people making a noise, HE said unto them, 'Give place: for the maid is not dead, but sleepeth.' And they laughed him to scorn. But when the people were put forth, HE went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land.

And when JESUS departed thence, two blind men followed him, crying, and saying, 'Thou SON OF DAVID, have mercy on us.' And when HE was come into the house, the blind men came to him: and JESUS saith unto them, 'Believe ye that I am able to do this?' They said unto him, 'Yea, LORD.' Then touched HE their eyes, saying, 'According to your faith be it unto you.' And their eyes were opened; and JESUS straitly charged them, saying, 'See that no man know it.' But they, when they were departed, spread abroad his fame in all that country.

As they went out, behold, they brought to him a dumb man possessed with a devil. And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, 'It was never so seen in Israel.' But the Pharisees said, 'He casteth out devils through the prince of the devils.'

And JESUS went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing every sickness and every disease among the people. But when HE saw the multitudes, HE was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith HE unto his disciples, 'The harvest truly is 'plenteous, but the labourers are few; pray ye therefore the 'LORD of the harvest, that HE will send forth labourers 'into his harvest.'

And when He had called unto him his twelve disciples, He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

Now the names of the twelve apostles are these: the first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphæus, and Lebbæus, whose surname was Thaddæus; Simon the Canaanite, and Judas Iscariot, who also betrayed him.

These twelve Jesus sent forth, and commanded them, saying, 'Go not into the way of the Gentiles, and into any 'city of the Samaritans enter ye not: but go rather to 'the lost sheep of the house of Israel. And as ye go, 'preach, saying, "The kingdom of heaven is at hand." 'Heal the sick, cleanse the lepers, raise the dead, cast out 'devils: freely ye have received, freely give. Provide 'neither gold, nor silver, nor brass in your purses, nor scrip 'for your journey, neither two coats, neither shoes, nor yet 'staves: for the workman is worthy of his meat. And 'into whatsoever city or town ye shall enter, inquire who 'in it is worthy; and there abide until ye go thence. 'And when ye come into an house, salute it. And if the 'house be worthy, let your peace come upon it: but if it 'be not worthy, let your peace return to you. And who-'soever shall not receive you, nor hear your words, when 'ye depart out of that house or city, shake off the dust of 'your feet. Verily I say unto you, It shall be more 'tolerable for the land of Sodom and Gomorrha in the 'day of judgment, than for that city.

'*Behold,* I send you forth as sheep in the midst of

'wolves: be ye therefore wise as serpents, and harmless as
'doves. But beware of men: for they will deliver you
'up to the councils, and they will scourge you in their
'synagogues; and ye shall be brought before governors
'and kings for my sake, for a testimony against them and
'the Gentiles. But when they deliver you up, take no
'thought how or what ye shall speak: for it shall be given
'you in that same hour what ye shall speak. For it is
'not ye that speak, but the SPIRIT of your FATHER which
'speaketh in you. And the brother shall deliver up the
'brother to death, and the father the child: and the
'children shall rise up against their parents, and cause
'them to be put to death. And ye shall be hated of all
'men for my name's sake: but he that endureth to the
'end shall be saved. But when they persecute you in this
'city, flee ye into another: for verily I say unto you, Ye
'shall not have gone over the cities of Israel, till the SON
'OF MAN be come. The disciple is not above his master,
'nor the servant above his lord. It is enough for the
'disciple that he be as his master, and the servant as his
'lord. If they have called the master of the house Beel-
'zebub, how much more shall they call them of his house-
'hold! Fear them not therefore: for there is nothing
'covered, that shall not be revealed; and hid, that shall not
'be known. What I tell you in darkness, that speak ye in
'light: and what ye hear in the ear, that preach ye upon
'the house-tops. And fear not them which kill the body,
'but are not able to kill the soul: but rather fear him
'which is able to destroy both soul and body in hell. Are
'not two sparrows sold for a farthing? and one of them
'shall not fall on the ground without your FATHER. But
'*the very hairs of* your head are all numbered. Fear ye

'not therefore, ye are of more value than many sparrows.
'Whosoever therefore shall confess me before men, him
'will I confess also before my FATHER which is in heaven.
'But whosoever shall deny me before men, him will I
'also deny before my FATHER which is in heaven. Think
'not that I am come to send peace on earth: I
'came not to send peace, but a sword. For I am
'come to set a man at variance against his father,
'and the daughter against her mother, and the daughter-
'in-law against her mother-in-law. And a man's foes
'shall be they of his own household. He that loveth
'father or mother more than me is not worthy of me:
'and he that loveth son or daughter more than me
'is not worthy of me. And he that taketh not his
'cross, and followeth after me, is not worthy of me. He
'that findeth his life shall lose it: and he that loseth
'his life for my sake shall find it. He that receiveth
'you receiveth me, and he that receiveth me receiveth him
'that sent me. He that receiveth a prophet in the name
'of a prophet shall receive a prophet's reward; and he
'that receiveth a righteous man in the name of a righteous
'man shall receive a righteous man's reward. And who-
'soever shall give to drink unto one of these little ones a
'cup of cold water only in the name of a disciple, verily
'I say unto you, he shall in no wise lose his reward.'

And it came to pass, when JESUS had made an end of commanding his twelve disciples, HE departed thence to teach and to preach in their cities.

And it came to pass, that HE went into a city called Nain; and many of his disciples went with him, and much people. Now when HE came nigh to the gate of the city, behold, there was a dead man carried out, the only son of

his mother, and she was a widow: and much people of the city was with her. And when the LORD saw her, HE had compassion on her, and said unto her, 'Weep not.' And HE came and touched the bier: and they that bare him stood still. And HE said, 'Young man, I say unto 'thee, Arise.' And he that was dead sat up, and began to speak. And HE delivered him to his mother. And there came a fear on all: and they glorified GOD, saying, That a great prophet is risen up among us; and, That GOD hath visited his people. And this rumour of him went forth throughout all Judæa, and throughout all the region round about.

Now when John had heard in the prison the works of CHRIST, he sent two of his disciples, and said unto him, 'Art thou HE that should come, or do we look for an-'other?' JESUS answered and said unto them, 'Go and 'show John again those things which ye do hear and see: 'the blind receive their sight, and the lame walk, the 'lepers are cleansed, and the deaf hear, the dead are 'raised up, and the poor have the Gospel preached to 'them. And blessed is he, whosoever shall not be 'offended in me.'

And as they departed, JESUS began to say unto the multitudes concerning John, 'What went ye out into the 'wilderness to see? A reed shaken with the wind? But 'what went ye out for to see? A man clothed in soft 'raiment? behold, they that wear soft clothing are in 'kings' houses. But what went ye out for to see? A 'prophet? yea, I say unto you, and more than a prophet. 'For this is he, of whom it is written, "Behold, I send 'my messenger before thy face, which shall prepare thy 'way before thee." Verily I say unto you, Among them

'that are born of women there hath not risen a greater 'than John the Baptist: notwithstanding he that is least 'in the kingdom of heaven is greater than he. And from 'the days of John the Baptist until now the kingdom of 'heaven suffereth violence, and the violent take it by 'force. For all the Prophets and the Law prophesied 'until John. And if ye will receive it, this is Elias, 'which was for to come. He that hath ears to hear, let 'him hear. But whereunto shall I liken this generation? 'It is like unto children sitting in the markets, and call-'ing unto their fellows, and saying, "We have piped unto 'you, and ye have not danced; we have mourned unto 'you, and ye have not lamented." For John came neither 'eating nor drinking, and they say, "He hath a devil." 'The SON OF MAN came eating and drinking, and they say, '"Behold a man gluttonous, and a wine-bibber, a friend of 'publicans and sinners." But wisdom is justified of her 'children.'

Then began HE to upbraid the cities wherein most of his mighty works were done, because they repented not: 'Woe unto thee, Chorazin! woe unto thee, Bethsaida! for 'if the mighty works, which were done in you, had been 'done in Tyre and Sidon, they would have repented long 'ago in sackcloth and ashes. But I say unto you, It 'shall be more tolerable for Tyre and Sidon at the day of 'judgment, than for you. And thou, Capernaum, which 'art exalted unto heaven, shalt be brought down to hell: 'for if the mighty works, which have been done in thee, 'had been done in Sodom, it would have remained until 'this day. But I say unto you, That it shall be more 'tolerable for the land of Sodom in the day of judgment, 'than for thee.'

At that time JESUS answered and said, 'I thank thee, O 'FATHER, LORD of heaven and earth, because THOU hast 'hid these things from the wise and prudent, and hast 'revealed them unto babes. Even so, FATHER: for so it 'seemed good in thy sight. All things are delivered unto 'me of my FATHER: and no man knoweth the SON, but 'the FATHER; neither knoweth any man the FATHER, 'save the SON, and he to whomsoever the SON will reveal 'him. Come unto me, all ye that labour and are heavy 'laden, and I will give you rest. Take my yoke upon 'you, and learn of me; for I am meek and lowly in heart: 'and ye shall find rest unto your souls. For my yoke is 'easy, and my burden is light.'

At that time JESUS went on the Sabbath-day through the corn; and his disciples were an hungered, and began to pluck the ears of corn, and to eat. But when the Pharisees saw it, they said unto him, 'Behold, thy dis-'ciples do that which is not lawful to do upon the Sabbath-'day.' But HE said unto them, 'Have ye not read what 'David did, when he was an hungered, and they that were 'with them; how he entered into the house of GOD, and 'did eat the showbread, which was not lawful for him to 'eat, neither for them which were with him, but only for 'the priests? Or have ye not read in the Law, how that 'on the Sabbath-days the priests in the temple profane the 'Sabbath, and are blameless? But I say unto you, That 'in this place is one greater than the temple. But if ye 'had known what this meaneth, I will have mercy, and 'not sacrifice, ye would not have condemned the guiltless. 'For the SON OF MAN is LORD even of the Sabbath-day.'

And when HE was departed thence, HE went into their synagogue: and, behold, there was a man which had his

hand withered. And they asked him, saying, 'Is it law-
'ful to heal on the Sabbath-day?' that they might accuse
him. And HE said unto them, 'What man shall there be
'among you, that shall have one sheep, and if it fall into
'a pit on the Sabbath-day, will he not lay hold on it, and
'lift it out? How much then is a man better than a
'sheep! Wherefore it is lawful to do well on the Sabbath-
'days.' Then saith HE to the man, 'Stretch forth thine
'hand.' And he stretched it forth; and it was restored
whole, like as the other. Then the Pharisees went out, and
held a council against him, how they might destroy him.

But when JESUS knew it, HE withdrew himself from
thence: and great multitudes followed him, and HE healed
them all; and charged them that they should not make
him known: that it might be fulfilled which was spoken
by Esaias the prophet, saying, 'Behold my SERVANT,
'whom I have chosen; my BELOVED, in whom my soul is
'well pleased: I will put my spirit upon him, and HE
'shall show judgment to the Gentiles. HE shall not
'strive, nor cry; neither shall any man hear his voice in
'the streets. A bruised reed shall HE not break, and
'smoking flax shall HE not quench, till HE send forth
'judgment unto victory. And in his name shall the
'Gentiles trust.'

Then was brought unto him one possessed with a devil,
blind, and dumb: and HE healed him, insomuch that the
blind and dumb both spake and saw. And all the people
were amazed, and said, 'Is not this the SON OF DAVID?'
But when the Pharisees heard it, they said, 'This fellow
'doth not cast out devils, but by Beelzebub the prince of
'the devils.' And JESUS knew their thoughts, and said
unto them, 'Every kingdom divided against itself is

'brought to desolation; and every city or house divided
'against itself shall not stand: and if Satan cast out
'Satan, he is divided against himself; how shall then his
'kingdom stand? And if I by Beelzebub cast out devils,
'by whom do your children cast them out? therefore they
'shall be your judges. But if I cast out devils by the
'SPIRIT of GOD, then the kingdom of GOD is come unto
'you. Or else how can one enter into a strong man's
'house, and spoil his goods, except he first bind the strong
'man? and then he will spoil his house. He that is not
'with me is against me; and he that gathereth not with
'me scattereth abroad. Wherefore I say unto you, All
'manner of sin and blasphemy shall be forgiven unto men:
'but the blasphemy against the HOLY GHOST shall not
'be forgiven unto men. And whosoever speaketh a word
'against the SON OF MAN, it shall be forgiven him: but
'whosoever speaketh against the HOLY GHOST, it shall not
'be forgiven him, neither in this world, neither in the
'world to come. Either make the tree good, and his
'fruit good; or else make the tree corrupt, and his fruit
'corrupt: for the tree is known by his fruit. O genera-
'tion of vipers, how can ye, being evil, speak good things?
'for out of the abundance of the heart the mouth speaketh.
'A good man out of the good treasure of the heart
'bringeth forth good things: and an evil man out of the
'evil treasure bringeth forth evil things. But I say unto
'you, That every idle word that men shall speak, they
'shall give account thereof in the day of judgment. For
'by thy words thou shalt be justified, and by thy words
'thou shalt be condemned.'

Then certain of the scribes and of the Pharisees answered, *saying, 'Master, we would see a sign from thee.'* But HE

answered and said unto them, 'An evil and adulterous 'generation seeketh after a sign; and there shall no sign 'be given to it, but the sign of the prophet Jonas: for as 'Jonas was three days and three nights in the whale's 'belly; so shall the SON OF MAN be three days and three 'nights in the heart of the earth. The men of Nineveh 'shall rise in judgment with this generation, and shall 'condemn it: because they repented at the preaching 'of Jonas; and, behold, a greater than Jonas is here. 'The queen of the south shall rise up in the judgment 'with this generation, and shall condemn it: for she came 'from the uttermost parts of the earth to hear the wisdom 'of Solomon; and, behold, a greater than Solomon is 'here.

'When the unclean spirit is gone out of a man, he 'walketh through dry places, seeking rest, and findeth 'none. Then he saith, "I will return into my house 'from whence I came out," and when he is come, he 'findeth it empty, swept, and garnished. Then goeth 'he, and taketh with himself seven other spirits more 'wicked than himself, and they enter in and dwell there: 'and the last state of that man is worse than the 'first. Even so shall it be also unto this wicked genera-'tion.'

While HE yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then one said unto him, 'Behold, thy mother and 'thy brethren stand without, desiring to speak with thee.' But HE answered and said unto him that told him, 'Who is 'my mother? and who are my brethren?' And HE stretched forth his hand toward his disciples, and said, 'Behold my 'mother and my brethren! For whosoever shall do the

'will of my FATHER which is in heaven, the same is my 'brother, and sister, and mother.'

The same day went JESUS out of the house, and sat by the sea-side. And great multitudes were gathered together unto him, so that HE went into a ship, and sat; and the whole multitude stood on the shore. And HE spake many things unto them in parables, saying—

'Behold, a sower went forth to sow; and when he 'sowed, some seeds fell by the way side, and the fowls 'came and devoured them up: some fell upon stony 'places, where they had not much earth: and forthwith 'they sprung up, because they had no deepness of earth: 'and when the sun was up, they were scorched; and 'because they had no root, they withered away. And 'some fell among thorns; and the thorns sprung up, and 'choked them: but other fell into good ground, and 'brought forth fruit, some an hundredfold, some sixty-'fold, some thirtyfold. Who hath ears to hear, let him 'hear.'

And the disciples came, and said unto him, 'Why 'speakest thou unto them in parables?' HE answered and said unto them, 'Because it is given unto you to 'know the mysteries of the kingdom of heaven, but 'to them it is not given. For whosoever hath, to him 'shall be given, and he shall have more abundance: but 'whosoever hath not, from him shall be taken away even 'that he hath. Therefore speak I to them in parables: 'because they seeing see not; and hearing they hear not, 'neither do they understand. And in them is fulfilled 'the prophecy of Esaias, which saith, "By hearing ye 'shall hear, *and shall not* understand; and seeing ye shall '*see, and shall not* perceive:" for this people's heart is

'waxed gross, and their ears are dull of hearing, and their 'eyes they have closed; lest at any time they should see 'with their eyes, and hear with their ears, and should 'understand with their heart, and should be converted, 'and I should heal them. But blessed are your eyes, for 'they see: and your ears, for they hear. For verily I 'say unto you, That many prophets and righteous men 'have desired to see those things which ye see, and have 'not seen them; and to hear those things which ye hear, 'and have not heard them.

'Hear ye therefore the parable of the sower. When 'any one heareth the word of the kingdom, and under-'standeth it not, then cometh the wicked one, and 'catcheth away that which was sown in his heart. This 'is he which received seed by the way side. But he 'that received the seed into stony places, the same is he 'that heareth the word, and anon with joy receiveth it; 'yet hath he not root in himself, but dureth for a while: 'for when tribulation or persecution ariseth because of 'the word, by and by he is offended. He also that 'received seed among the thorns is he that heareth the 'word; and the care of this world, and the deceitfulness 'of riches, choke the word, and he becometh unfruitful. 'But he that received seed into the good ground is he 'that heareth the word, and understandeth it; which also 'beareth fruit, and bringeth forth, some an hundredfold, 'some sixty, some thirty.'

Another parable put He forth unto them, saying, 'The 'kingdom of heaven is likened unto a man which sowed 'good seed in his field: but while men slept, his enemy 'came and sowed tares among the wheat, and went his 'way. But when the blade was sprung up, and brought

'forth fruit, then appeared the tares also. So the ser-
'vants of the householder came and said unto him, "Sir,
'didst not thou sow good seed in thy field? from whence
'then hath it tares?" He said unto them, "An enemy
'hath done this." The servants said unto him, "Wilt
'thou then that we go and gather them up?" But he
'said, "Nay; lest while ye gather up the tares, ye root
'up also the wheat with them. Let both grow together
'until the harvest: and in the time of harvest I will say
'to the reapers, Gather ye together first the tares, and
'bind them in bundles to burn them: but gather the
'wheat into my barn."'

Another parable put HE forth unto them, saying,
'The kingdom of heaven is like to a grain of mustard
'seed, which a man took, and sowed in his field: which
'indeed is the least of all seeds: but when it is grown, it
'is the greatest among herbs, and becometh a tree, so that
'the birds of the air come and lodge in the branches
'thereof.'

Another parable spake HE unto them; 'The kingdom
'of heaven is like unto leaven, which a woman took,
'and hid in three measures of meal, till the whole was
'leavened.'

All these things spake JESUS unto the multitude in
parables; and without a parable spake HE not unto them:
that it might be fulfilled which was spoken by the pro-
phet, saying, 'I will open my mouth in parables; I will
'utter things which have been kept secret from the founda-
'tion of the world.'

Then JESUS sent the multitude away, and went into the
house: and *his disciples* came unto him, saying, 'Declare
'*unto us the parable* of the tares of the field.' HE

answered and said unto them, 'He that soweth the good 'seed is the Son of Man; the field is the world; the 'good seed are the children of the kingdom; but the 'tares are the children of the wicked one; the enemy 'that sowed them is the devil; the harvest is the end of 'the world; and the reapers are the angels. As therefore 'the tares are gathered and burned in the fire; so shall it 'be in the end of this world. The Son of Man shall 'send forth his angels, and they shall gather out of his 'kingdom all things that offend, and them which do 'iniquity; and shall cast them into a furnace of fire: 'there shall be wailing and gnashing of teeth. Then 'shall the righteous shine forth as the sun in the king-'dom of their Father. Who hath ears to hear, let him 'hear.

'Again, the kingdom of heaven is like unto treasure 'hid in a field; the which when a man hath found, he 'hideth, and for joy thereof goeth and selleth all that he 'hath, and buyeth that field.

'Again, the kingdom of heaven is like unto a merchant 'man, seeking goodly pearls: who, when he had found 'one pearl of great price, went and sold all that he had, 'and bought it.

'Again, the kingdom of heaven is like unto a net, that 'was cast into the sea, and gathered of every kind: which, 'when it was full, they drew to shore, and sat down, and 'gathered the good into vessels, but cast the bad away. 'So shall it be at the end of the world: the angels shall 'come forth, and sever the wicked from among the just, 'and shall cast them into the furnace of fire: there shall 'be wailing and gnashing of teeth.'

Jesus saith unto them, 'Have ye understood all these

'things?' They say unto him, 'Yea, LORD.' Then said HE unto them, 'Therefore every scribe which is instructed 'unto the kingdom of heaven is like unto a man that is an 'householder, which bringeth forth out of his treasure 'things new and old.'

And it came to pass, that when JESUS had finished these parables, HE departed thence. And when HE was come into his own country, HE taught them in their synagogue, insomuch that they were astonished, and said, 'Whence 'hath this man this wisdom, and these mighty works? Is 'not this the carpenter's son? is not his mother called 'Mary? and his brethren, James, and Joses, and Simon, 'and Judas? and his sisters, are they not all with us? 'Whence then hath this man all these things?' And they were offended in him. But JESUS said unto them, 'A 'prophet is not without honour, save in his own country, 'and in his own house.' And HE did not many mighty 'works there because of their unbelief.

Then cometh HE to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. JESUS therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.

There cometh a woman of Samaria to draw water: JESUS saith unto her, 'Give me to drink.' (For his disciples were gone away unto the city to buy meat.) Then saith the woman of Samaria unto him, 'How is it that thou, 'being a Jew, asketh drink of me, which am a woman 'of Samaria? for the Jews have no dealings with the 'Samaritans.'

JESUS *answered and* said unto her, 'If thou knewest the 'gift of GOD, and who it is that saith to thee, "Give me

'to drink;" thou wouldest have asked of him, and He 'would have given thee living water.' The woman saith unto him, 'Sir, thou hast nothing to draw with, and the 'well is deep: from whence then hast thou that living 'water? Art thou greater than our father Jacob, which 'gave us the well, and drank thereof himself, and his 'children, and his cattle?'

JESUS answered and said unto her, 'Whosoever drinketh 'of this water shall thirst again: but whosoever drinketh 'of the water that I shall give him shall never thirst; 'but the water that I shall give him shall be in him a well 'of water springing up into everlasting life.' The woman saith unto him, 'Sir, give me this water, that I thirst 'not, neither come hither to draw.'

JESUS saith unto her, 'Go, call thy husband, and come 'hither.' The woman answered and said, 'I have no 'husband.'

JESUS said unto her, 'Thou hast well said, "I have no 'husband:" for thou hast had five husbands; and he 'whom thou now hast is not thy husband: in that saidst 'thou truly.' The woman saith unto him, 'Sir, I perceive 'that thou art a prophet. Our fathers worshipped in this 'mountain; and ye say, that in Jerusalem is the place 'where men ought to worship.'

JESUS saith unto her, 'Woman, believe me, the hour 'cometh, when ye shall neither in this mountain, nor yet 'at Jerusalem, worship the FATHER. Ye worship ye know 'not what: we know what we worship: for salvation is 'of the Jews. But the hour cometh, and now is, when the 'true worshippers shall worship the FATHER in spirit and '*in truth*: for the FATHER seeketh such to worship him. '*GOD is a Spirit*: and they that worship him must worship

'him in spirit and in truth.' The woman saith unto him, 'I know that MESSIAS cometh, which is called CHRIST: 'when HE is come, HE will tell us all things.'

JESUS saith unto her, 'I that speak unto thee am HE.' And upon this came his disciples, and marvelled that HE talked with the woman: yet no man said, 'What 'seekest thou?' or, 'Why talkest THOU with her?' The woman then left her waterpot, and went her way into the city, and saith to the men, 'Come, see a man, which told 'me all things that ever I did: is not this the CHRIST?' Then they went out of the city, and came unto him.

In the mean while his disciples prayed him, saying, 'Master, eat.' But HE said unto them, 'I have meat to 'eat that ye know not of.' Therefore said the disciples one to another, 'Hath any man brought him aught to eat?' JESUS saith unto them, 'My meat is to do the will of him 'that sent me, and to finish his work. Say not ye, "There 'are yet four months, and then cometh harvest?" behold, 'I say unto you, Lift up your eyes, and look on the fields; 'for they are white already to harvest. And he that 'reapeth receiveth wages, and gathereth fruit unto life 'eternal: that both he that soweth and he that reapeth 'may rejoice together. And herein is that saying true, '"One soweth, and another reapeth." I sent you to reap 'that whereon ye bestowed no labour: other men laboured, 'and ye are entered into their labours.'

And many of the Samaritans of that city believed on him for the saying of the woman, which testified, 'HE told 'me all that ever I did.' So when the Samaritans were come unto him, they besought him that HE would tarry with them: *and HE abode* there two days. And many *more believed because of his* own word; and said unto the

woman, 'Now we believe, not because of thy saying: for 'we have heard him ourselves, and know that this is 'indeed the CHRIST, the Saviour of the world.'

Now after two days HE departed thence, and went into Galilee. For JESUS himself testified, that a prophet hath no honour in his own country. Then when HE was come into Galilee, the Galilæans received him, having seen all the things that HE did at Jerusalem at the feast: for they also went unto the feast. So JESUS came again into Cana of Galilee, where HE made the water wine.

And there was a certain nobleman, whose son was sick at Capernaum. When he heard that JESUS was come out of Judæa into Galilee, he went unto him, and besought him that HE would come down, and heal his son: for he was at the point of death. Then said JESUS unto him, 'Except ye see signs and wonders, ye will not believe.' The nobleman saith unto him, 'Sir, come down ere my 'child die.' JESUS saith unto him, 'Go thy way; thy son 'liveth.' And the man believed the word that JESUS had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, 'Thy son liveth.' Then inquired he of them the hour when he began to amend. And they said unto him, 'Yesterday at the seventh hour the fever left him.' So the father knew that it was at the same hour, in the which JESUS said unto him, 'Thy son liveth:' and himself believed, and his whole house.

After this there was a feast of the Jews; and JESUS went up to Jerusalem. Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue *Bethesda*, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting

for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. And a certain man was there, which had an infirmity thirty and eight years. When JESUS saw him lie, and knew that he had been now a long time in that case, HE saith unto him, 'Wilt thou be made whole?' The impotent man answered him, 'Sir, I have no man, when the water is troubled, to 'put me into the pool: but while I am coming, another 'steppeth down before me.' JESUS saith unto him, 'Rise, 'take up thy bed, and walk.' And immediately the man was made whole, and took up his bed, and walked: and on the same day was the Sabbath.

The Jews therefore said unto him that was cured, 'It is 'the Sabbath-day: it is not lawful for thee to carry thy 'bed.' He answered them, 'HE that made me whole, the 'same said unto me, "Take up thy bed, and walk."' Then asked they him, 'What man is that which said unto thee, '"Take up thy bed, and walk?"' And he that was healed wist not who it was: for JESUS had conveyed himself away, a multitude being in that place. Afterwards JESUS findeth him in the temple, and said unto him, 'Behold, 'thou art made whole: sin no more, lest a worse thing 'come unto thee.' The man departed, and told the Jews that it was JESUS, which had made him whole. And therefore did the Jews persecute JESUS, and sought to slay him, because HE had done these things on the Sabbath day.

But JESUS answered them, 'My FATHER worketh hitherto, 'and I work.' Therefore the Jews sought the more to kill him, because HE not only had broken the Sabbath, but

said also that GOD was his father, making himself equal with GOD.

Then answered JESUS and said unto them, 'Verily, 'verily, I say unto you, The SON can do nothing of him-'self, but what HE seeth the FATHER do: for what things 'soever HE doeth, these also doeth the SON likewise. For 'the FATHER loveth the SON, and showeth him all things 'that himself doeth: and HE will show him greater works 'than these, that ye may marvel. For as the FATHER 'raiseth up the dead, and quickeneth them; even so the 'SON quickeneth whom HE will. For the FATHER judgeth 'no man, but hath committed all judgment unto the SON: 'that all men should honour the SON, even as they honour 'the FATHER. He that honoureth not the SON honoureth 'not the FATHER which hath sent him. Verily, verily, I 'say unto you, He that heareth my word, and believeth 'on him that sent me, hath everlasting life, and shall not 'come into condemnation; but is passed from death unto 'life. Verily, verily, I say unto you, The hour is coming, 'and now is, when the dead shall hear the voice of the 'SON OF GOD: and they that hear shall live. For as the 'FATHER hath life in himself; so hath HE given to the 'SON to have life in himself; and hath given him au-'thority to execute judgment also, because HE is the SON 'OF MAN. Marvel not at this: for the hour is coming, in 'the which all that are in the graves shall hear his voice, 'and shall come forth; they that have done good, unto the 'resurrection of life; and they that have done evil, unto 'the resurrection of damnation. I can of mine own self do 'nothing: as I hear, I judge: and my judgment is just; 'because I seek not mine own will, but the will of the 'FATHER which hath sent me. If I bear witness of my-

'self, my witness is not true. There is another that 'beareth witness of me; and I know that the witness 'which he witnesseth of me is true.'

After these things JESUS went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they saw his miracles which HE did on them that were diseased. And JESUS went up into a mountain, and there HE sat with his disciples. And the passover, a feast of the Jews, was nigh. When JESUS then lifted up his eyes, and saw a great company come unto him, HE saith unto Philip, 'Whence shall we buy bread, that 'these may eat?' (And this HE said to prove him: for HE himself knew what HE would do.) Philip answered him, 'Two hundred pennyworth of bread is not sufficient 'for them, that every one of them may take a little.' One of his disciples, Andrew, Simon Peter's brother, saith unto him, 'There is a lad here, which hath five barley loaves, 'and two small fishes: but what are they among so many?' And JESUS said, 'Make the men sit down.' Now there was much grass in the place. So the men sat down, in number about five thousand. And JESUS took the loaves; and when HE had given thanks, HE distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, HE said unto his disciples, 'Gather up the 'fragments that remain, that nothing be lost.' Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

Then those men, when they had seen the miracle that JESUS did, said, 'This is of a truth that prophet that should 'come into the world.' When JESUS therefore perceived

that they would come and take him by force, to make him a king, He departed again into a mountain himself alone.

And when even was now come, his disciples went down unto the sea, and entered into a ship, and went over the sea toward Capernaum. And it was now dark, and JESUS was not come to them. And the sea arose by reason of a great wind that blew. So when they had rowed about five and twenty or thirty furlongs, they see JESUS walking on the sea, and drawing nigh unto the ship: and they were afraid. But He saith unto them, 'It is I; be not afraid.' Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one wherein his disciples were entered, and that JESUS went not with his disciples into the boat, but that his disciples were gone away alone; (howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the LORD had given thanks:) when the people therefore saw that JESUS was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for JESUS. And when they had found him on the other side of the sea, they said unto him, 'Rabbi, when camest THOU hither?'

JESUS answered them and said, 'Verily, verily, I say 'unto you, Ye seek me, not because ye saw the miracles, 'but because ye did eat of the loaves, and were filled. 'Labour not for the meat which perisheth, but for that 'meat which endureth unto everlasting life, which the SON 'OF MAN shall give unto you: for him hath GOD the FATHER 'sealed.' Then said they unto him, 'What shall we do,

'that we might work the works of GOD?' JESUS answered and said unto them, 'This is the work of GOD, that ye 'believe on him whom HE hath sent.' They said therefore unto him, 'What sign showest THOU then, that we 'may see, and believe thee? what dost THOU work? Our 'fathers did eat manna in the desert; as it is written, "HE 'gave them bread from heaven to eat."'

Then JESUS said unto them, 'Verily, verily, I say unto 'you, Moses gave you not that bread from heaven; but 'my FATHER giveth you the true bread from heaven. For 'the bread of GOD is HE which cometh down from heaven, 'and giveth life unto the world.' Then said they unto him, 'LORD, evermore give us this bread.' And JESUS said unto them, 'I am the bread of life: he that cometh to me shall 'never hunger; and he that believeth on me shall never 'thirst. But I said unto you, That ye also have seen me, 'and believe not. All that the FATHER giveth me shall 'come to me; and him that cometh to me I will in no 'wise cast out. For I came down from heaven, not to do 'mine own will, but the will of him that sent me. And 'this is the FATHER'S will which hath sent me, that of all 'which HE hath given me I should lose nothing, but 'should raise it up again at the last day. And this is the 'will of him that sent me, that every one which seeth the 'SON, and believeth on him, may have everlasting life: 'and I will raise him up at the last day.'

The Jews then murmured at him, because HE said, 'I 'am the bread which came down from heaven.' And they said, 'Is not this JESUS, the son of Joseph, whose father 'and mother we know? how is it then that HE saith, I 'came down from heaven?' JESUS therefore answered and said unto them, 'Murmur not among yourselves. No

'man can come to me, except the FATHER which hath sent
'me draw him: and I will raise him up at the last day.
'It is written in the Prophets, "And they shall be all
'taught of GOD." Every man therefore that hath heard,
'and hath learned of the FATHER, cometh unto me. Not
'that any man hath seen the FATHER, save he which is of
'GOD, he hath seen the FATHER. Verily, verily, I say
'unto you, He that believeth on me hath everlasting life.
'I am that bread of life. Your fathers did eat manna in
'the wilderness, and are dead. This is the bread which
'cometh down from heaven, that a man may eat thereof,
'and not die. I am the living bread which came down
'from heaven: if any man eat of this bread, he shall live
'for ever: and the bread that I will give is my flesh,
'which I will give for the life of the world.'

The Jews therefore strove among themselves, saying,
'How can this man give us his flesh to eat?' Then
JESUS said unto them, 'Verily, verily, I say unto you,
'Except ye eat the flesh of the SON OF MAN, and drink his
'blood, ye have no life in you. Whoso eateth my flesh,
'and drinketh my blood, hath eternal life; and I will raise
'him up at the last day. For my flesh is meat indeed,
'and my blood is drink indeed. He that eateth my flesh,
'and drinketh my blood, dwelleth in me, and I in him.
'As the living FATHER hath sent me, and I live by the
'FATHER: so he that eateth me, even he shall live by me.
'This is that bread which came down from heaven: not
'as your fathers did eat manna, and are dead: he that
'eateth of this bread shall live for ever.' These things
said HE in the synagogue, as HE taught in Capernaum.

Many therefore of his disciples, when they had heard
this, said, 'This is an hard saying; who can hear it?'

When JESUS knew in himself that his disciples murmured at it, HE said unto them, 'Doth this offend you? What 'and if ye shall see the SON OF MAN ascend up where HE 'was before? It is the spirit that quickeneth; the flesh 'profiteth nothing: the words that I speak unto you, they 'are spirit, and they are life. But there are some of you 'that believe not.' For JESUS knew from the beginning who they were that believed not, and who should betray him. And HE said, 'Therefore said I unto you, that no 'man can come unto me, except it were given unto him of 'my FATHER.' From that time many of his disciples went back, and walked no more with him. Then said JESUS unto the twelve, 'Will ye also go away?' Then Simon Peter answered him, 'LORD, to whom shall we go? THOU 'hast the words of eternal life. And we believe and are 'sure that THOU art that CHRIST, the SON of the living 'GOD.' JESUS answered them, 'Have not I chosen you 'twelve, and one of you is a devil?' HE spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

After these things JESUS walked in Galilee: for HE would not walk in Jewry, because the Jews sought to kill him.

At that time Herod the tetrarch heard of the fame of JESUS, and said unto his servants, 'This is John the 'Baptist; he is risen from the dead; and therefore 'mighty works do show forth themselves in him.'

For Herod had laid hold on John, and bound him, and put him in prison. And when he would have put him to death, he feared the multitude, because they counted him as a prophet. But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. Whereupon he promised with an oath to give

her whatsoever she would ask. And she, being before instructed of her mother, said, 'Give me here John Bap-'tist's head in a charger.' And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her. And he sent, and beheaded John in the prison. And his head was brought in a charger, and given to the damsel: and she brought it to her mother. And his disciples came, and took up the body, and buried it, and went and told JESUS.

When JESUS heard of it, HE departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities.

And JESUS went forth, and saw a great multitude, and was moved with compassion towards them, and HE healed their sick.

And when it was evening, his disciples came to him, saying, 'This is a desert place, and the time is now past; 'send the multitude away, that they may go into the 'villages, and buy themselves victuals.' But JESUS said unto them, 'They need not depart; give ye them to eat.' And they say unto him, 'We have here but five loaves, 'and two fishes.' HE said, 'Bring them hither to me.' And HE commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, HE blessed, and brake, and gave the loaves to his disciples, and the disciples, to the multitude. And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full. And they that had eaten were about five thousand men, beside women and children.

And straightway JESUS constrained his disciples to get into a ship, and to go before him unto the other side,

while HE sent the multitudes away. And when HE had sent the multitudes away, HE went up into a mountain apart to pray: and when the evening was come, HE was there alone. But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. And in the fourth watch of the night JESUS went unto them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, 'It is a 'spirit;' and they cried out for fear. But straightway JESUS spake unto them, saying, 'Be of good cheer; it is 'I; be not afraid.' And Peter answered him and said, 'LORD, if it be THOU, bid me come unto thee on the 'water.' And HE said, 'Come.' And when Peter was come down out of the ship, he walked on the water, to go to JESUS. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, 'LORD, 'save me!' And immediately JESUS stretched forth his hand, and caught him, and said unto him, 'O thou of 'little faith, wherefore didst thou doubt?' And when they were come into the ship, the wind ceased. Then they that were in the ship came and worshipped him, saying, 'Of a truth THOU art the SON OF GOD.'

And when they were gone over, they came into the land of Gennesaret. And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased; and besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

Then came to JESUS scribes and Pharisees, which were of Jerusalem, saying, 'Why do thy disciples transgress the 'tradition of the elders? for they wash not their hands

'when they eat bread.' But HE answered and said unto them, 'Why do ye also transgress the commandment of 'GOD by your tradition? For GOD commanded, saying, '"Honour thy father and mother:" and, "He that curseth 'father or mother, let him die the death." But ye say, '"Whosoever shall say to his father or his mother, It is 'a gift, by whatsoever thou mightest be profited by me; 'and honour not his father or his mother, he shall be 'free." Thus have ye made the commandment of GOD 'of none effect by your tradition. Ye hypocrites, well 'did Esaias prophesy of you, saying, "This people 'draweth nigh unto me with their mouth, and honoureth 'me with their lips; but their heart is far from me. But 'in vain they do worship me, teaching for doctrines the 'commandments of men."'

And HE called the multitude, and said unto them, 'Hear, and understand: not that which goeth into the 'mouth defileth a man; but that which cometh out of the 'mouth, this defileth a man.'

Then came his disciples, and said unto him, 'Knowest 'THOU that the Pharisees were offended, after they heard 'this saying?' But HE answered and said, 'Every plant, 'which my heavenly FATHER hath not planted, shall be 'rooted up. Let them alone: they be blind leaders of 'the blind. And if the blind lead the blind, both shall 'fall into the ditch.' Then answered Peter and said unto him, 'Declare unto us this parable.' And JESUS said, 'Are ye also yet without understanding? Do not ye yet 'understand, that whatsoever entereth in at the mouth 'goeth into the belly, and is cast out into the draught? 'But those things which proceed out of the mouth come 'forth from the heart; and they defile the man. For out

'of the heart proceed evil thoughts, murders, thefts, false 'witness, blasphemies: these are the things which defile a 'man: but to eat with unwashen hands defileth not a 'man.'

Then JESUS went thence, and departed into the coasts of Tyre and Sidon. And, behold a woman of Canaan came out of the same coasts, and cried unto him, saying, 'Have 'mercy on me, O LORD, thou SON OF DAVID; my daughter 'is grievously vexed with a devil.' But HE answered her not a word. And his disciples came and besought him, saying, 'Send her away; for she crieth after us.' But HE answered and said, 'I am not sent but unto the lost 'sheep of the house of Israel.' Then came she and worshipped him, saying, 'LORD, help me!' But HE answered and said, 'It is not meet to take the children's bread, and 'to cast it to dogs.' And she said, 'Truth, LORD: yet 'the dogs eat of the crumbs which fall from their masters' 'table.' Then JESUS answered and said unto her, 'O 'woman, great is thy faith: be it unto thee even as thou 'wilt.' And her daughter was made whole from that very hour.

And JESUS departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there. And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at JESUS' feet; and HE healed them: insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the GOD of Israel.

Then JESUS called his disciples unto him, and said, 'I 'have compassion on the multitude, because they continue

'with me now three days, and have nothing to eat: and 'I will not send them away fasting, lest they faint in the 'way.' And his disciples say unto him, 'Whence should 'we have so much bread in the wilderness, as to fill so 'great a multitude?' And JESUS saith unto them, 'How 'many loaves have ye?' And they said, 'Seven, and a 'few little fishes.' And HE commanded the multitude to sit down on the ground. And HE took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full. And they that did eat were four thousand men, beside women and children.

And HE sent away the multitude, and took ship, and came into the coasts of Magdala.

The Pharisees also with the Sadducees came, and tempting desired him that HE would show them a sign from heaven. HE answered and said unto them, 'When it 'is evening, ye say, "It will be fair weather: for the sky 'is red." And in the morning, "It will be foul weather 'to-day: for the sky is red and lowring." O ye hypocrites, 'ye can discern the face of the sky; but can ye not discern 'the signs of the times? A wicked and adulterous genera-'tion seeketh after a sign; and there shall no sign be 'given unto it, but the sign of the prophet Jonas.' And HE left them, and departed.

And when his disciples were come to the other side, they had forgotten to take bread. Then JESUS said unto them, 'Take heed and beware of the leaven of the Pharisees 'and of the Sadducees.' And they reasoned among themselves, saying, 'It is because we have taken no bread.'

Which when JESUS perceived, HE said unto them, 'O ye 'of little faith, why reason ye among yourselves, because 'ye have brought no bread? Do ye not yet understand, 'neither remember the five loaves of the five thousand, 'and how many baskets ye took up? Neither the seven 'loaves of the four thousand, and how many baskets ye 'took up? How is it that ye do not understand that I spake 'it not to you concerning bread, that ye should beware 'of the leaven of the Pharisees and of the Sadducees?' Then understood they how that HE bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

When JESUS came into the coasts of Cæsarea Philippi, HE asked his disciples, saying, 'Whom do men say that I 'the SON OF MAN am?' And they said, 'Some say that 'THOU art John the Baptist: some, Elias; and others, 'Jeremias, or one of the prophets.' HE saith unto them, 'But whom say ye that I am?' And Simon Peter answered and said, 'THOU art the CHRIST, the SON of the 'living GOD.' And JESUS answered and said unto him, 'Blessed art thou, Simon Bar-jona: for flesh and blood 'hath not revealed it unto thee, but my FATHER which is 'in heaven. And I say also unto thee, That thou art 'Peter, and upon this rock I will build my church; and 'the gates of hell shall not prevail against it. And I will 'give unto [illegible] the keys of the kingdom of heaven: and 'what[illegible] shalt bind on earth shall be bound in 'h[illegible] [illegible]ever thou shalt loose on earth shall [illegible] Then charged HE his disciples that [illegible] was JESUS the CHRIST.

[illegible] JESUS to show unto his [illegible] unto Jerusalem, and suffer

many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, 'Be it far 'from thee, LORD: this shall not be unto thee.' But HE turned, and said unto Peter, 'Get thee behind me, Satan: 'thou art an offence unto me: for thou savourest not the 'things that be of GOD, but those that be of men.' Then said JESUS unto his disciples, 'If any man will come after 'me, let him deny himself, and take up his cross, and 'follow me. For whosoever will save his life shall lose 'it: and whosoever will lose his life for my sake shall find 'it. For what is a man profited, if he shall gain the whole 'world, and lose his own soul? or what shall a man give 'in exchange for his soul? For the SON OF MAN shall 'come in the glory of his FATHER with his angels; and 'then HE shall reward every man according to his works. 'Verily I say unto you, There be some standing here, 'which shall not taste of death, till they see the SON OF 'MAN coming in his kingdom.'

And it came to pass, when the time was come that HE should be received up, HE stedfastly set his face to go to Jerusalem, and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though HE would go to Jerusalem. And when his disciples James and John saw this, they said, 'LORD, 'wilt THOU that we command fire to come down from 'heaven, and consume them, even as Elias did?' But HE turned, and rebuked them, and said, 'Ye know not what 'manner of spirit ye are of. For the SON OF MAN is not 'come to destroy men's lives, but to save them.' And *they went to* another village.

And after six days JESUS taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto JESUS, 'LORD, it is good for us to be here: if THOU wilt, 'let us make here three tabernacles; one for thee, and one 'for Moses, and one for Elias.' While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said,

> **'This is my beloved SON, in whom I am well pleased; hear 'ye him.'**

And when the disciples heard it, they fell on their face, and were sore afraid. And JESUS came and touched them, and said, 'Arise, and be not afraid.' And when they had lifted up their eyes, they saw no man, save JESUS only.

And as they came down from the mountain, JESUS charged them, saying, 'Tell the vision to no man, until the 'SON OF MAN be risen again from the dead.' And his disciples asked him, saying, 'Why then say the scribes 'that Elias must first come?' And JESUS answered and said unto them, 'Elias truly shall first come, and restore 'all things. But I say unto you, That Elias is come 'already, and they knew him not, but have done unto him 'whatsoever they listed. Likewise shall also the SON OF 'MAN suffer of them.' Then the disciples understood that HE spake unto them of John the Baptist.

And when they were come to the multitude, there came to him *a certain man*, kneeling down to him, and saying, '*LORD, have mercy* on my son: for he is lunatic, and sore

'vexed: for ofttimes he falleth into the fire, and oft into 'the water. And I brought him to thy disciples, and they 'could not cure him.' Then JESUS answered and said, 'O 'faithless and perverse generation, how long shall I be 'with you! how long shall I suffer you! bring him hither 'to me.' And JESUS rebuked the devil; and he departed 'out of him: and the child was cured from that very hour. Then came the disciples to JESUS apart, and said, 'Why 'could not we cast him out?' And JESUS said unto them, 'Because of your unbelief: for verily I say unto you, If 'ye have faith as a grain of mustard seed, ye shall say 'unto this mountain, "Remove hence to yonder place;" 'and it shall remove; and nothing shall be impossible 'unto you.'

And while they abode in Galilee, JESUS said unto them, 'The SON OF MAN shall be betrayed into the hands of 'men: and they shall kill him, and the third day HE shall 'be raised again.' And they were exceeding sorry.

And when they were come to Capernaum, they that received tribute money came to Peter, and said, 'Doth not 'your master pay tribute?' He saith, 'Yes.' And when he was come into the house, JESUS prevented him, saying, 'What thinkest thou, Simon? of whom do the kings of 'the earth take custom or tribute? of their own children, 'or of strangers?' Peter saith unto him, 'Of strangers.' JESUS saith unto him, 'Then are the children free. Not-'withstanding, lest we should offend them, go thou to the 'sea, and cast an hook, and take up the fish that first 'cometh up; and when thou hast opened his mouth, thou 'shalt find a piece of money: that take, and give unto 'them for me and thee.'

At the same time came the disciples unto JESUS, saying,

'Who is the greatest in the kingdom of heaven?' And JESUS called a little child unto him, and set him in the midst of them, and said, 'Verily I say unto you, Except 'ye be converted, and become as little children, ye shall 'not enter into the kingdom of heaven. Whosoever there-'fore shall humble himself as this little child, the same is 'greatest in the kingdom of heaven. And whoso shall 'receive one such little child in my name receiveth me. 'But whoso shall offend one of these little ones which 'believe in me, it were better for him that a millstone 'were hanged about his neck, and that he were drowned 'in the depth of the sea.

'Woe unto the world because of offences! for it must 'needs be that offences come; but woe to that man by 'whom the offence cometh! Wherefore if thy hand or 'thy foot offend thee, cut them off, and cast them from 'thee: it is better for thee to enter into life halt or 'maimed, rather than having two hands or two feet to be 'cast into everlasting fire. And if thine eye offend thee, 'pluck it out, and cast it from thee: it is better for thee 'to enter into life with one eye, rather than having two 'eyes to be cast into hell fire.

'Take heed that ye despise not one of these little ones; 'for I say unto you, That in heaven their angels do always 'behold the face of my FATHER which is in heaven. For 'the SON OF MAN is come to save that which was lost. 'How think ye? if a man have an hundred sheep, and 'one of them be gone astray, doth he not leave the ninety 'and nine, and goeth into the mountains, and seeketh that 'which is gone astray? And if so be that he find it, verily 'I say unto you, he rejoiceth more of that sheep, than of 'the ninety and nine which went not astray. Even so it

'is not the will of your FATHER which is in heaven, that
'one of these little ones should perish.

'Moreover if thy brother shall trespass against thee, go
'and tell him his fault between thee and him alone: if he
'shall hear thee, thou hast gained thy brother. But if he
'will not hear thee, then take with thee one or two more,
'that in the mouth of two or three witnesses every word
'may be established. And if he shall neglect to hear
'them, tell it unto the church: but if he neglect to hear
'the church, let him be unto thee as an heathen man and
'a publican.

'Verily I say unto you, Whatsoever ye shall bind on
'earth shall be bound in heaven: and whatsoever ye shall
'loose on earth shall be loosed in heaven. Again I say
'unto you, That if two of you shall agree on earth, as
'touching any thing that they shall ask, it shall be done
'for them of my FATHER which is in heaven. For where
'two or three are gathered together in my name, there am
'I in the midst of them.'

Then came Peter to him, and said, 'LORD, how oft shall
'my brother sin against me, and I forgive him? till seven
'times?' JESUS saith unto him, 'I say not unto thee,
'Until seven times: but, Until seventy times seven.
'Therefore is the kingdom of heaven likened unto a
'certain king, which would take account of his servants.
'And when he had begun to reckon, one was brought unto
'him, which owed him ten thousand talents. But foras-
'much as he had not to pay, his lord commanded him to
'be sold, and his wife, and children, and all that he had,
'and payment to be made. The servant therefore fell
'down, and worshipped him, saying, "Lord, have patience
'with me, and I will pay thee all." Then the lord of that

'servant was moved with compassion, and loosed him, and 'forgave him the debt. But the same servant went out, 'and found one of his fellow-servants, which owed him 'an hundred pence: and he laid hands on him, and took 'him by the throat, saying, "Pay me that thou owest." 'And his fellow-servant fell down at his feet, and besought 'him, saying, "Have patience with me, and I will pay 'thee all." And he would not: but went and cast him 'into prison, till he should pay the debt. So when his 'fellow-servants saw what was done, they were very sorry, 'and came and told unto their lord all that was done. 'Then his lord, after that he had called him, said unto 'him, "O thou wicked servant, I forgave thee all that 'debt, because thou desiredst me: shouldest not thou also 'have had compassion on thy fellow-servant, even as I had 'pity on thee?" And his lord was wroth, and delivereth 'him to the tormentors, till he should pay all that was 'due unto him. So likewise shall my heavenly FATHER 'do also unto you, if ye from your hearts forgive not 'every one his brother their trespasses.'

And it came to pass, that when JESUS had finished these sayings, HE departed from Galilee, and came into the coasts of Judæa beyond Jordan; and great multitudes followed him; and HE healed them there.

The Pharisees also came unto him, tempting him, and saying unto him, 'Is it lawful for a man to put away his 'wife for every cause?' And HE answered and said unto them, 'Have ye not read, that HE which made them at 'the beginning made them male and female, and said, '"For this cause shall a man leave father and mother, 'and shall *cleave to his wife*: and they twain shall be one 'flesh?" *Wherefore* they are no more twain, but one

'flesh. What therefore GOD hath joined together, let not 'man put asunder.'

Then were there brought unto him little children, that HE should put his hands on them, and pray: and the disciples rebuked them. But JESUS said, 'Suffer 'little children, and forbid them not, to come unto me: for 'of such is the kingdom of heaven.' And HE laid his hands on them, and departed thence.

And, behold, one came and said unto him, 'Good 'Master, what good thing shall I do, that I may have 'eternal life?' And HE said unto him, 'Why callest thou 'me good? there is none good but one, that is, GOD: but 'if thou wilt enter into life, keep the commandments.' He saith unto him, 'Which?' JESUS said—

> **'Thou shalt do no murder, Thou shalt not commit adultery, 'Thou shalt not steal, Thou shalt not bear false witness, 'Honour thy father and thy mother: and 'Thou shalt love 'thy neighbour as thyself.'**

The young man saith unto him, 'All these things have I 'kept from my youth up: what lack I yet?' JESUS said unto him, 'If thou wilt be perfect, go and sell that thou 'hast, and give to the poor, and thou shalt have treasure 'in heaven: and come and follow me.' But when the young man heard that saying, he went away sorrowful: for he had great possessions.

Then said JESUS unto his disciples, 'Verily I say unto 'you, That a rich man shall hardly enter into the king-'dom of heaven. And again I say unto you, It is easier 'for a camel to go through the eye of a needle, than for a 'rich man to enter into the kingdom of GOD.' When his disciples heard it, they were exceedingly amazed, saying, 'Who then can be saved?' But JESUS beheld them, and

said unto them, 'With men this is impossible; but with 'God all things are possible.'

Then answered Peter and said unto him, 'Behold, we 'have forsaken all, and followed thee; what shall we 'have therefore?' And JESUS said unto them, 'Verily 'I say unto you, That ye which have followed me, in the 'regeneration when the SON OF MAN shall sit in the 'throne of his glory, ye also shall sit upon twelve thrones, 'judging the twelve tribes of Israel. And every one that 'hath forsaken houses, or brethren, or sisters, or father, 'or mother, or wife, or children, or lands, for my name's 'sake, shall receive an hundredfold, and shall inherit ever-'lasting life. But many that are first shall be last; and 'the last shall be first. For the kingdom of heaven is 'like unto a man that is an householder, which went out 'early in the morning to hire labourers into his vineyard. 'And when he had agreed with the labourers for a penny 'a day, he sent them into his vineyard. And he went 'out about the third hour, and saw others standing idle in 'the market-place, and said unto them, "Go ye also into 'the vineyard, and whatsoever is right I will give you." 'And they went their way. Again he went out about the 'sixth and ninth hour, and did likewise. And about the 'eleventh hour he went out, and found others standing 'idle, and saith unto them, "Why stand ye here all the 'day idle?" They say unto him, "Because no man hath 'hired us." He saith unto them, "Go ye also into the 'vineyard; and whatsoever is right, that shall ye receive." 'So when even was come, the lord of the vineyard saith 'unto his steward, "Call the labourers, and give them 'their hire, beginning from the last unto the first." And 'when they came that were hired about the eleventh hour,

'they received every man a penny. But when the first 'came they supposed that they should have received more; 'and they likewise received every man a penny. And 'when they had received it, they murmured against the 'goodman of the house, saying, "These last have wrought 'but one hour, and thou hast made them equal unto us, 'which have borne the burden and heat of the day." But 'he answered one of them, and said, "Friend, I do thee no 'wrong: didst not thou agree with me for a penny? Take 'that thine is, and go thy way: I will give unto this last, 'even as unto thee. Is it not lawful for me to do what 'I will with mine own? Is thine eye evil, because I am 'good?" So the last shall be first, and the first last: for 'many be called, but few chosen.'

And JESUS going up to Jerusalem took the twelve disciples apart in the way, and said unto them, 'Behold 'we go up to Jerusalem; and the SON OF MAN shall be 'betrayed unto the chief priests and unto the scribes, and 'they shall condemn him to death, and shall deliver him to 'the Gentiles to mock, and to scourge, and to crucify him: 'and the third day HE shall rise again.'

Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And HE said unto her, 'What wilt thou?' She saith unto him, 'Grant that these my two 'sons may sit, the one on thy right hand, and the other on 'the left, in thy kingdom.' But JESUS answered and said, 'Ye know not what ye ask. Are ye able to drink of the 'cup that I shall drink of, and to be baptized with the 'baptism that I am baptized with?' They say unto him, 'We are able.' And HE saith unto them, 'Ye shall 'drink indeed of my cup, and be baptized with the

'baptism that I am baptized with: but to sit on my 'right hand, and on my left, is not mine to give, but it 'shall be given to them for whom it is prepared of my 'FATHER.'

And when the ten heard it, they were moved with indignation against the two brethren. But JESUS called them unto him, and said, 'Ye know that the princes of 'the Gentiles exercise dominion over them, and they that 'are great exercise authority upon them. But it shall 'not be so among you: but whosoever will be great 'among you, let him be your minister; and whosoever 'will be chief among you, let him be your servant: even 'as the SON OF MAN came not to be ministered unto, but 'to minister, and to give his life a ransom for many.'

And as they departed from Jericho, a great multitude followed him. And, behold, two blind men sitting by the way side, when they heard that JESUS passed by, cried out, saying, 'Have mercy on us, O LORD, thou SON OF 'DAVID!' And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, 'Have mercy on us, O LORD, thou SON OF DAVID!' And JESUS stood still, and called them, and said, 'What 'will ye that I shall do unto you?' They say unto him, 'LORD, that our eyes may be opened.' So JESUS had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent JESUS two disciples, saying unto them, 'Go into the 'village over against you, and straightway ye shall find 'an ass tied, and a colt with her: loose them, and bring

'them unto me. And if any man say aught unto you, ye 'shall say, "The LORD hath need of them;" and straight-'way he will send them.' (All this was done, that it might be fulfilled which was spoken by the prophet, saying, 'Tell ye the daughter of Sion, Behold, thy KING 'cometh unto thee, meek, and sitting upon an ass, and a 'colt the foal of an ass.') And the disciples went, and did as JESUS commanded them, and brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed them in the way. And the multitudes that went before, and that followed, cried, saying, 'Ho-'sanna to the SON OF DAVID! Blessed is he that cometh 'in the name of the LORD! Hosanna in the highest!'

And when HE was come into Jerusalem, all the city was moved, saying, 'Who is this?' And the multitude said, 'This is JESUS the prophet of Nazareth of Galilee.'

And JESUS went into the temple of GOD, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto them, 'It is written, '"My house shall be called the house of prayer; but ye 'have made it a den of thieves."' And the blind and the lame came to him in the temple; and HE healed them. And when the chief priests and scribes saw the wonderful things that HE did, and the children crying in the temple, and saying, 'Hosanna to the SON OF DAVID;' they were sore displeased, and said unto him, 'Hearest thou what 'these say?' And JESUS saith unto them, 'Yea; have 'ye never read, "Out of the mouths of babes and suck-'*lings* THOU hast perfected praise?"' And HE left them,

and went out of the city into Bethany; and HE lodged there.

Now in the morning as HE returned into the city, HE hungered. And when HE saw a fig-tree in the way, HE came to it, and found nothing thereon, but leaves only, and said unto it, 'Let no fruit grow on thee henceforward for ever.' And presently the fig-tree withered away. And when the disciples saw it, they marvelled, saying, 'How soon is the fig-tree withered away!' JESUS answered and said unto them, 'Verily I say unto you, If 'ye have faith, and doubt not, ye shall not only do this 'which is done to the fig-tree, but also if ye shall say unto 'this mountain, "Be thou removed, and be thou cast into 'the sea;" it shall be done. And all things, whatsoever 'ye shall ask in prayer, believing, ye shall receive.'

And when HE was come into the temple, the chief priests and the elders of the people came unto him as HE was teaching, and said, 'By what authority doest thou 'these things? and who gave thee this authority?' And JESUS answered and said unto them, 'I also will ask you 'one thing, which if ye tell me, I in like wise will tell 'you by what authority I do these things. The baptism 'of John, whence was it? from heaven, or of men?' And they reasoned with themselves, saying, 'If we shall say, '"From heaven;" HE will say unto us, "Why did ye 'not then believe him?" But if we shall say, "Of men;" 'we fear the people; for all hold John as a prophet.' And they answered JESUS, and said, 'We cannot tell.' And HE said unto them, 'Neither tell I you by what 'authority I do these things.

'But what *think* ye? A certain man had two sons; '*and he came to the* first, and said, "Son, go work to-day

'in my vineyard." He answered and said, "I will not:"
'but afterward he repented, and went. And he came to
'the second, and said likewise. And he answered and
'said, "I go, sir:" and went not. Whether of them
'twain did the will of his father?' They say unto him,
'The first.' JESUS saith unto them, 'Verily I say unto
'you, That the publicans and the harlots go into the king-
'dom of GOD before you. For John came unto you in
'the way of righteousness, and ye believed him not; but
'the publicans and the harlots believed him: and ye,
'when ye had seen it, repented not afterward, that ye
'might believe him.

'Hear another parable: There was a certain house-
'holder, which planted a vineyard, and hedged it round
'about, and digged a winepress in it, and built a tower,
'and let it out to husbandmen, and went into a far
'country: and when the time of the fruit drew near, he
'sent his servants to the husbandmen, that they might
'receive the fruits of it. And the husbandmen took his
'servants, and beat one, and killed another, and stoned
'another. Again, he sent other servants more than the
'first: and they did unto them likewise. But last of all
'he sent unto them his son, saying, They will reverence
'my son. But when the husbandmen saw the son, they
'said among themselves, "This is the heir; come, let us
'kill him, and let us seize on his inheritance." And they
'caught him, and cast him out of the vineyard, and slew
'him. When the lord therefore of the vineyard cometh,
'what will he do unto those husbandmen?' They say
unto him, 'He will miserably destroy those wicked men,
'and will let out his vineyard unto other husbandmen,
'which shall render him the fruits in their seasons.'

JESUS saith unto them, 'Did ye never read in the 'Scriptures, "The stone which the builders rejected, the 'same is become the head of the corner: this is the 'LORD's doing, and it is marvellous in our eyes?" There-'fore say I unto you, The kingdom of GOD shall be taken 'from you, and given to a nation bringing forth the fruits 'thereof. And whosoever shall fall on this stone shall be 'broken; but on whomsoever it shall fall, it will grind 'him to powder.'

And when the chief priests and Pharisees had heard his parables, they perceived that HE spake of them. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

And JESUS answered and spake unto them again by parables, and said, 'The kingdom of heaven is like unto a 'certain king, which made a marriage for his son, and sent 'forth his servants to call them that were bidden to the 'wedding: and they would not come. Again, he sent forth 'other servants, saying, "Tell them which are bidden, Be-'hold, I have prepared my dinner: my oxen and my fat-'lings are killed, and all things are ready: come unto the 'marriage." But they made light of it, and went their 'ways, one to his farm, another to his merchandize: and 'the remnant took his servants, and entreated them spite-'fully, and slew them. But when the king heard there-'of, he was wroth: and he sent forth his armies, and 'destroyed those murderers, and burned up their city. 'Then saith he to his servants, "The wedding is ready, 'but they which were bidden were not worthy. Go ye 'therefore into the highways, and as many as ye shall 'find, bid to the marriage." So those servants went out 'into the highways, and gathered together all as many as

'they found, both bad and good: and the wedding was 'furnished with guests. And when the king came in to 'see the guests, he saw there a man which had not on a 'wedding garment: and he saith unto him, "Friend, how 'camest thou in hither not having a wedding garment?" 'And he was speechless. Then said the king to the 'servants, "Bind him hand and foot, and take him away, 'and cast him into outer darkness; there shall be weeping 'and gnashing of teeth." For many are called, but few 'are chosen.'

Then went the Pharisees, and took counsel how they might entangle him in his talk. And they sent out unto him their disciples with the Herodians, saying, 'Master, we 'know that thou art true, and teachest the way of God in 'truth, neither carest thou for any man: for thou regardest 'not the person of men. Tell us therefore, What thinkest 'thou? Is it lawful to give tribute unto Cæsar, or not?' But Jesus perceived their wickedness, and said, 'Why 'tempt ye me, ye hypocrites? Show me the tribute money.' And they brought unto him a penny. And He saith unto them, 'Whose is this image and superscription?' They say unto him, 'Cæsar's.' Then saith He unto them, 'Render therefore unto Cæsar the things which are 'Cæsar's; and unto God the things that are God's.' When they had heard these words, they marvelled, and left him, and went their way.

The same day came to him the Sadducees, which say that there is no resurrection, and asked him, saying, 'Master, Moses said, "If a man die, having no children, his 'brother shall marry his wife, and raise up seed unto his 'brother." Now there were with us seven brethren: and '*the first*, when he had married a wife, deceased, and,

'having no issue, left his wife unto his brother: likewise 'the second also, and the third, unto the seventh. And 'last of all the woman died also. Therefore in the resur-'rection whose wife shall she be of the seven? for they 'all had her.' JESUS answered and said unto them, 'Ye 'do err, not knowing the Scriptures, nor the power of GOD. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of GOD in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by GOD, saying, "I am the GOD of Abraham, and the GOD of Isaac, and the GOD of Jacob?" GOD is not the GOD of the dead, but of the living.' And when the multitude heard this, they were astonished at his doctrine.

But when the Pharisees had heard that HE had put the Sadducees to silence, they were gathered together. Then one of them, which was a lawyer, asked him a question, tempting him, and saying, 'Master, which is the great commandment in the law?' JESUS said unto him—

'Thou shalt love the LORD thy GOD with all thy heart, and 'with all thy soul, and with all thy mind.

This is the first and great commandment. And the second is like unto it,

'Thou shalt love thy neighbour as thyself.

'on these two commandments hang all the Law and the Prophets.'

And the scribe said unto him, 'Well, Master, thou hast said the truth: for there is one GOD; and there is none other but HE: and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as him-

'self, is more than all whole burnt-offerings and sacrifices.' And when JESUS saw that he answered discreetly, HE said unto him, 'Thou art not far from the kingdom of 'GOD.' And no man after that durst ask him any question.

While the Pharisees were gathered together, JESUS asked them, saying, 'What think ye of CHRIST? whose son is 'he?' They say unto him, 'The son of David.' HE saith unto them, 'How then doth David in spirit call him 'LORD, saying, "The LORD saith unto my LORD, Sit thou 'on my right hand, till I make thine enemies thy foot-'stool?" If David then called him LORD, how is HE his 'son?' And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

Then spake JESUS to the multitude, and to his disciples, saying, 'The scribes and the Pharisees sit in Moses' 'seat: all therefore whatsoever they bid you observe, that 'observe and do; but do not ye after their works: for 'they say, and do not. For they bind heavy burdens and 'grievous to be borne, and lay them on men's shoulders; 'but they themselves will not move them with one of their 'fingers. But all their works they do for to be seen of 'men: they make broad their phylacteries, and enlarge 'the borders of their garments, and love the uppermost 'rooms at feasts, and the chief seats in the synagogues, 'and greetings in the markets, and to be called of men, '"Rabbi, Rabbi." But be not ye called Rabbi: for one is 'your master, even CHRIST; and all ye are brethren. 'And call no man your father upon the earth: for one is 'your FATHER, which is in heaven. Neither be ye called '*masters*: for one is your Master, even CHRIST. But he

'that is greatest among you shall be your servant. And 'whosoever shall exalt himself shall be abased; and he 'that shall humble himself shall be exalted.

'But woe unto you, scribes and Pharisees, hypocrites! 'for ye shut up the kingdom of heaven against men: for 'ye neither go in yourselves, neither suffer ye them that 'are entering to go in. Woe unto you, scribes and Phari-'sees, hypocrites! for ye devour widows' houses, and for a 'pretence make long prayer: therefore ye shall receive the 'greater damnation. Woe unto you, scribes and Pharisees, 'hypocrites! for ye compass sea and land to make one 'proselyte, and when he is made, ye make him twofold 'more the child of hell than yourselves. Woe unto you, 'ye blind guides, which say, "Whosoever shall swear by 'the temple, it is nothing; but whosoever shall swear by 'the gold of the temple, he is a debtor!" Ye fools and 'blind: for whether is greater, the gold, or the temple that 'sanctifieth the gold? And, "Whosoever shall swear by 'the altar, it is nothing; but whosoever sweareth by the 'gift that is upon it, he is guilty." Ye fools and blind: 'for whether is greater, the gift, or the altar that sanc-'tifieth the gift? Whoso therefore shall swear by the 'altar, sweareth by it, and by all things thereon. And 'whoso shall swear by the temple, sweareth by it, and by 'him that dwelleth therein. And he that shall swear by 'heaven, sweareth by the throne of God, and by him that 'sitteth thereon.

'Woe unto you, scribes and Pharisees, hypocrites! 'for ye pay tithe of mint and anise and cummin, and 'have omitted the weightier matters of the law, judgment, 'mercy, and faith: these ought ye to have done, and not to 'leave the other undone. Ye blind guides, which strain

'at a gnat, and swallow a camel. Woe unto you, scribes
'and Pharisees, hypocrites! for ye make clean the out-
'side of the cup and of the platter, but within they are
'full of extortion and excess. Thou blind Pharisee, cleanse
'first that which is within the cup and platter, that the
'outside of them may be clean also.

'Woe unto you, scribes and Pharisees, hypocrites! for
'ye are like unto whited sepulchres, which indeed appear
'beautiful outward, but are within full of dead men's
'bones, and of all uncleanness. Even so ye also out-
'wardly appear righteous unto men, but within ye
'are full of hypocrisy and iniquity. Woe unto you,
'scribes and Pharisees, hypocrites! because ye build the
'tombs of the prophets, and garnish the sepulchres of the
'righteous, and say, "If we had been in the days of our
'fathers, we would not have been partakers with them in
'the blood of the prophets." Wherefore ye be witnesses
'unto yourselves, that ye are the children of them which
'killed the prophets. Fill ye up then the measure of
'your fathers. Ye serpents, ye generation of vipers, how
'can ye escape the damnation of hell? Wherefore, be-
'hold, I send unto you prophets, and wise men, and scribes:
'and some of them ye shall kill and crucify; and some of
'them shall ye scourge in your synagogues, and persecute
'them from city to city: that upon you may come all the
'righteous blood shed upon the earth, from the blood of
'righteous Abel unto the blood of Zacharias son of
'Barachias, whom ye slew between the temple and the
'altar. Verily I say unto you, All these things shall
'come upon this generation. O Jerusalem, Jerusalem,
'thou that killest the prophets, and stonest them which
'*are sent* unto thee, how often would I have gathered thy

'children together, even as a hen gathereth her chickens 'under her wings, and ye would not! Behold, your house 'is left unto you desolate. For I say unto you, Ye shall 'not see me henceforth, till ye shall say, "Blessed is he 'that cometh in the name of the LORD."'

And JESUS went out, and departed from the temple: and his disciples came to him for to show him the buildings of the temple. And JESUS said unto them, 'See ye 'not all these things? verily I say unto you, There shall 'not be left here one stone upon another, that shall not be 'thrown down.'

And JESUS sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And HE called unto him his disciples, and saith unto them, 'Verily I say unto you, That this poor widow hath 'cast more in, than all they which have cast into the 'treasury: for all they did cast in of their abundance; 'but she of her want did cast in all that she had, even all 'her living.'

And as HE sat upon the mount of Olives, the disciples came unto him privately, saying, 'Tell us, when shall 'these things be? and what shall be the sign of thy 'coming, and of the end of the world?' And JESUS answered and said unto them, 'Take heed that no man 'deceive you. For many shall come in my name, saying, '"I am CHRIST;" and shall deceive many. And ye shall 'hear of wars and rumours of wars: see that ye be not 'troubled; for all these things must come to pass, but the 'end is not yet. For nation shall rise against nation, and 'kingdom against kingdom: and there shall be famines,

'and pestilences, and earthquakes, in divers places.
'these are the beginning of sorrows. Then shall tl
'deliver you up to be afflicted, and shall kill you: a
'ye shall be hated of all nations for my name's sa
'And then shall many be offended, and shall betray c
'another, and shall hate one another. And many fa
'prophets shall rise, and shall deceive many. And l
'cause iniquity shall abound, the love of many shall w
'cold. But he that shall endure unto the end, the sa
'shall be saved. And this gospel of the kingdom shall
'preached in all the world for a witness unto all natior
'and then shall the end come.

'When ye therefore shall see the abomination of de
'lation, spoken of by Daniel the prophet, stand in t
'holy place, (whoso readeth, let him understand:) th
'let them which be in Judæa flee into the mountains:
'him which is on the housetop not come down to ta
'anything out of his house: neither let him which is
'the field return back to take his clothes. But pray
'that your flight be not in the winter, neither on t
'Sabbath-day: for then shall be great tribulation, su
'as was not since the beginning of the world to this tin
'no, nor ever shall be. And except those days shall
'shortened, there should no flesh be saved: but for t
'elect's sake those days shall be shortened. Then if a
'man shall say unto you, "Lo, here is CHRIST," or "There
'believe it not. For there shall arise false Christs, a
'false prophets, and shall show great signs and wonder
'insomuch that, if it were possible, they shall deceive t
'very elect. Behold, I have told you before. Wherefo
'if they shall say unto you, "Behold, HE is in the desert
'go not forth: "Behold, HE is in the secret chambers

'believe it not. For as the lightning cometh out of the 'east, and shineth even unto the west; so shall also the 'coming of the SON OF MAN be. For wheresoever the 'carcase is, there will the eagles be gathered together.

'Immediately after the tribulation of those days shall 'the sun be darkened, and the moon shall not give her 'light, and the stars shall fall from heaven, and the powers 'of the heavens shall be shaken: and then shall appear 'the sign of the SON OF MAN in heaven: and then shall 'all the tribes of the earth mourn, and they shall see the 'SON OF MAN coming in the clouds of heaven with power 'and great glory. And HE shall send his angels with a 'great sound of a trumpet, and they shall gather together 'his elect from the four winds, from one end of heaven to 'the other.

'Now learn a parable of the fig-tree: When his branch 'is yet tender, and putteth forth leaves, ye know that 'summer is nigh: so likewise ye, when ye shall see all 'these things, know that it is near, even at the doors. 'Verily I say unto you, This generation shall not pass, till 'all these things be fulfilled. Heaven and earth shall pass 'away, but my words shall not pass away.

'But of that day and hour knoweth no man, no, not 'the angels of heaven, but my FATHER only. But as the 'days of Noe were, so shall also the coming of the SON OF 'MAN be. For as in the days that were before the flood 'they were eating and drinking, marrying and giving in 'marriage, until the day that Noe entered into the ark, 'and knew not until the flood came, and took them all 'away; so shall also the coming of the SON OF MAN be. 'Then shall two be in the field; the one shall be taken, 'and the other left. Two women shall be grinding

'at the mill; the one shall be taken, and the other 'left.

'Watch therefore: for ye know not what hour your 'LORD doth come. But know this, that if the goodman 'of the house had known in what watch the thief would 'come, he would have watched, and would not have 'suffered his house to be broken up. Therefore be ye also 'ready: for in such an hour as ye think not the SON OF 'MAN cometh. Who then is a faithful and wise servant, 'whom his lord hath made ruler over his household, to 'give them meat in due season? Blessed is that servant, 'whom his lord when he cometh shall find so doing. 'Verily I say unto you, That he shall make him ruler over 'all his goods. But and if that evil servant shall say in 'his heart, "My lord delayeth his coming;" and shall 'begin to smite his fellow-servants, and to eat and drink 'with the drunken; the lord of that servant shall come 'in a day when he looketh not for him, and in an hour 'that he is not aware of, and shall cut him asunder, and 'appoint him his portion with the hypocrites: there shall 'be weeping and gnashing of teeth.

'Then shall the kingdom of heaven be likened unto ten 'virgins, which took their lamps, and went forth to meet 'the bridegroom. And five of them were wise, and five 'were foolish. They that were foolish took their lamps, 'and took no oil with them: but the wise took oil in their 'vessels with their lamps. While the bridegroom tarried, 'they all slumbered and slept. And at midnight there 'was a cry made, "Behold, the bridegroom cometh; go ye 'out to meet him." Then all those virgins arose, and 'trimmed their lamps. And the foolish said unto the 'wise, "Give us of your oil; for our lamps are gone out."

'But the wise answered, saying, "Not so; lest there be
'not enough for us and you: but go ye rather to them
'that sell, and buy for yourselves." And while they went
'to buy, the bridegroom came; and they that were ready
'went in with him to the marriage: and the door was
'shut. Afterward came also the other virgins, saying,
'"Lord, lord, open to us." But he answered and said,
'"Verily I say unto you, I know you not." Watch there-
'fore, for ye know neither the day nor the hour wherein
'the SON OF MAN cometh.

'For the kingdom of heaven is as a man travelling into
'a far country, who called his own servants, and delivered
'unto them his goods. And unto one he gave five talents,
'to another two, and to another one; to every man
'according to his several ability; and straightway took
'his journey. Then he that had received the five talents
'went and traded with the same, and made them other
'five talents. And likewise he that had received two, he
'also gained other two. But he that had received one
'went and digged in the earth, and hid his lord's money.
'After a long time the lord of those servants cometh, and
'reckoneth with them. And so he that had received five
'talents came and brought other five talents, saying,
'"Lord, thou deliveredst unto me five talents: behold, I
'have gained beside them five talents more. His lord
'said unto him, "Well done, thou good and faithful
'servant: thou hast been faithful over a few things, I will
'make thee ruler over many things: enter thou into the
'joy of thy lord." He also that had received two talents
'came and said, "Lord, thou deliveredst unto me two
'talents: behold, I have gained two other talents beside
'them." His lord said unto him, "Well done, good and

'faithful servant: thou hast been faithful over a few 'things, I will make thee ruler over many things: enter 'thou into the joy of thy lord." Then he which had 'received the one talent came and said, "Lord, I knew 'thee that thou art an hard man, reaping where thou hast 'not sown, and gathering where thou hast not strawed: 'and I was afraid, and went and hid thy talent in the 'earth: lo, there thou hast that is thine." His lord 'answered and said unto him, "Thou wicked and slothful 'servant, thou knewest that I reap where I sowed not, 'and gather where I have not strawed: thou oughtest 'therefore to have put my money to the exchangers, and 'then at my coming I should have received mine own 'with usury. Take therefore the talent from him, and 'give it unto him which hath ten talents. For unto every 'one that hath shall be given, and he shall have abund-'ance: but from him that hath not shall be taken away 'even that which he hath. And cast ye the unprofitable 'servant into outer darkness: there shall be weeping and 'gnashing of teeth."

'When the SON OF MAN shall come in his glory, and 'all the holy angels with him, then shall HE sit upon the 'throne of his glory: and before him shall be gathered all 'nations: and HE shall separate them one from another, 'as a shepherd divideth his sheep from the goats: and 'HE shall set the sheep on his right hand, but the goats 'on the left.

'Then shall the KING say unto them on his right hand, '"Come, ye blessed of my FATHER, inherit the kingdom 'prepared for you from the foundation of the world: for '*I was* an hungered, and ye gave me meat: I was thirsty, '*and ye gave* me drink: I was a stranger, and ye took

'me in: naked, and ye clothed me: I was sick, and ye 'visited me: I was in prison, and ye came unto me." 'Then shall the righteous answer him, saying, "LORD, 'when saw we thee an hungered, and fed thee? or thirsty, 'and gave thee drink? When saw we thee a stranger, 'and took thee in? or naked, and clothed thee? Or when 'saw we thee sick, or in prison, and came unto thee?" 'And the KING shall answer and say unto them, "Verily 'I say unto you, Inasmuch as ye have done it unto one of 'the least of these my brethren, ye have done it unto 'me."

'Then shall HE say also unto them on the left hand, '"Depart from me, ye cursed, into everlasting fire, pre-'pared for the devil and his angels: for I was an hun-'gered, and ye gave me no meat: I was thirsty, and ye 'gave me no drink: I was a stranger, and ye took me not 'in: naked, and ye clothed me not: sick, and in prison, 'and ye visited me not." Then shall they also answer 'him, saying, "LORD, when saw we thee an hungered, or 'athirst, or a stranger, or naked, or sick, or in prison, and 'did not minister unto thee?" Then shall HE answer 'them, saying, "Verily I say unto you, Inasmuch as ye 'did it not to one of the least of these, ye did it not to 'me." And these shall go away into everlasting punish-'ment: but the righteous into life eternal.'

And HE said unto them, 'Which of you shall have a 'friend, and shall go unto him at midnight, and say unto 'him, "Friend, lend me three loaves; for a friend of mine 'in his journey is come to me, and I have nothing to set 'before him?" And he from within shall answer and 'say, "Trouble me not: the door is now shut, and my 'children are with me in bed; I cannot rise and give

'thee." I say unto you, Though he will not rise and give 'him, because he is his friend, yet because of his impor-'tunity he will rise and give him as many as he needeth. 'And I say unto you, Ask, and it shall be given you; 'seek, and ye shall find; knock, and it shall be opened 'unto you. For every one that asketh receiveth; and he 'that seeketh findeth; and to him that knocketh it shall 'be opened.

'If a son shall ask bread of any of you that is a father, 'will he give him a stone? or if he ask a fish, will he for 'a fish give him a serpent? or if he shall ask an egg, will 'he offer him a scorpion? If ye then, being evil, know 'how to give good gifts unto your children: how much 'more shall your heavenly FATHER give the HOLY SPIRIT 'to them that ask him?'

And one of the company said unto him, 'Master, speak 'to my brother, that he divide the inheritance with me.' And HE said unto him, 'Man, who made me a judge or a 'divider over you?' And HE said unto them, 'Take 'heed, and beware of covetousness: for a man's life 'consisteth not in the abundance of the things which he 'possesseth.'

And HE spake a parable unto them, saying, 'The 'ground of a certain rich man brought forth plentifully: 'and he thought within himself, saying, "What shall I 'do, because I have no room where to bestow my fruits?" 'And he said, "This will I do: I will pull down my 'barns, and build greater; and there will I bestow all my 'fruits and my goods. And I will say to my soul, Soul, 'thou hast much goods laid up for many years; take 'thine ease, eat, drink, and be merry." But GOD said '*unto* him, "Thou fool, this night thy soul shall be

'required of thee: then whose shall those things be which 'thou hast provided?" So is he that layeth up treasure 'for himself, and is not rich toward God.'

He spake also this parable: 'A certain man had a fig-'tree planted in his vineyard; and he came and sought 'fruit thereon, and found none. Then said he unto the 'dresser of his vineyard, "Behold, these three years I 'come seeking fruit on this fig-tree, and find none: cut it 'down; why cumbereth it the ground?" And he answer-'ing said unto him, "Lord, let it alone this year also, 'till I shall dig about it, and dung it: and if it bear 'fruit, well: and if not, then after that thou shalt cut it 'down."

'Which of you, intending to build a tower, sitteth not 'down first, and counteth the cost, whether he have suf-'ficient to finish it? Lest haply, after he hath laid the 'foundation, and is not able to finish it, all that behold it 'begin to mock him, saying, "This man began to build, 'and was not able to finish." Or what king, going to 'make war against another king, sitteth not down first, 'and consulteth whether he be able with ten thousand to 'meet him that cometh against him with twenty thou-'sand? Or else, while the other is yet a great way off, 'he sendeth an ambassage, and desireth conditions of 'peace. So likewise, whosoever he be of you that for-'saketh not all that he hath, he cannot be my disciple.'

And He put forth a parable to those which were bidden to a feast, when He marked how they chose out the chief rooms; saying unto them, 'When thou art bidden of any 'man to a wedding, sit not down in the highest room; lest 'a more honourable man than thou be bidden of him; and 'he that bade thee and him come and say to thee, "Give

'this man place;" and thou begin with shame to take the 'lowest room. But when thou art bidden, go and sit 'down in the lowest room; that when he that bade thee 'cometh, he may say unto thee, "Friend, go up higher:" 'then shalt thou have worship in the presence of them 'that sit at meat with thee. For whosoever exalteth 'himself shall be abased; and he that humbleth himself 'shall be exalted.'

Then said He also to him that bade him, 'When thou 'makest a dinner or a supper, call not thy friends, nor 'thy brethren, neither thy kinsmen, nor thy rich neigh-'bours; lest they also bid thee again, and a recompense 'be made thee. But when thou makest a feast, call the 'poor, the maimed, the lame, the blind: and thou shalt 'be blessed; for they cannot recompense thee: for thou 'shalt be recompensed at the resurrection of the just.'

And He said, 'A certain man had two sons; and the 'younger of them said to his father, "Father, give me 'the portion of goods that falleth to me:" and he divided 'unto them his living. And not many days after, the 'younger son gathered all together, and took his journey 'into a far country, and there wasted his substance with 'riotous living. And when he had spent all, there arose 'a mighty famine in that land, and he began to be in 'want. And he went and joined himself to a citizen of 'that country; and he sent him into his fields to feed 'swine. And he would fain have filled his belly with the 'husks that the swine did eat; and no man gave unto 'him. And when he came to himself, he said, "How 'many hired servants of my father's have bread enough 'and to spare, and I perish with hunger! I will arise, 'and go to my father, and will say unto him, Father, I have

'sinned against heaven, and before thee, and am no more 'worthy to be called thy son: make me as one of thy 'hired servants." And he arose, and came to his father. 'But when he was yet a great way off, his father saw 'him, and had compassion, and ran, and fell on his neck, 'and kissed him. And the son said unto him, "Father, 'I have sinned against Heaven, and in thy sight, and am 'no more worthy to be called thy son." But the father 'said to his servants, "Bring forth the best robe, and put 'it on him; and put a ring on his hand, and shoes on his 'feet: and bring hither the fatted calf, and kill it; and 'let us eat, and be merry: for this my son was dead, and 'is alive again; he was lost, and is found." And they 'began to be merry. Now his elder son was in the field: 'and as he came and drew nigh to the house, he heard 'music and dancing. And he called one of the servants, 'and asked what these things meant. And he said unto 'him, "Thy brother is come; and thy father hath killed 'the fatted calf, because he hath received him safe and 'sound." And he was angry, and would not go in: 'therefore came his father out, and intreated him. And 'he answering said to his father, "Lo, these many years 'do I serve thee, neither transgressed I at any time thy 'commandment: and yet thou never gavest me a kid, 'that I might make merry with my friends; but as soon 'as this thy son was come, which hath devoured thy living 'with harlots, thou hast killed for him the fatted calf." 'And he said unto him, "Son, thou art ever with me, 'and all that I have is thine. It was meet that we should 'make merry, and be glad: for this thy brother was dead, 'and is alive again; and was lost, and is found."'

And He said also unto his disciples, 'There was a

'certain rich man, which had a steward; and the same 'was accused unto him that he had wasted his goods. And 'he called him, and said unto him, "How is it that I hear 'this of thee? give an account of thy stewardship; for 'thou mayest be no longer steward." Then the steward 'said within himself, "What shall I do? for my lord 'taketh away from me the stewardship: I cannot dig; to 'beg I am ashamed. I am resolved what to do, that, 'when I am put out of the stewardship, they may receive 'me into their houses."

'So he called every one of his lord's debtors unto him, 'and said unto the first, "How much owest thou unto my 'lord?" And he said, "An hundred measures of oil." 'And he said unto him, "Take thy bill, and sit down 'quickly, and write fifty." Then said he to another, '"And how much owest thou?" And he said, "An 'hundred measures of wheat." And he said unto him, '"Take thy bill, and write fourscore." And the lord 'commended the unjust steward, because he had done 'wisely: for the children of this world are in their genera-'tion wiser than the children of light.

'And I say unto you, Make to yourselves friends of the 'mammon of unrighteousness; that, when ye fail, they 'may receive you into everlasting habitations. He that 'is faithful in that which is least is faithful also in much: 'and he that is unjust in the least is unjust also in much. 'If therefore ye have not been faithful in the unrighteous 'mammon, who will commit to your trust the true riches? 'And if ye have not been faithful in that which is another 'man's, who shall give you that which is your own? No 'servant can serve two masters: for either he will hate 'the one, and love the other; or else he will hold to the

'one, and despise the other. Ye cannot serve GOD and 'mammon.'

And the Pharisees also, who were covetous, heard all these things: and they derided him. And HE said unto them, 'There was a certain rich man, which was clothed 'in purple and fine linen, and fared sumptuously every 'day: and there was a certain beggar named Lazarus, 'which was laid at his gate, full of sores, and desiring to 'be fed with the crumbs which fell from the rich man's 'table: moreover the dogs came and licked his sores. 'And it came to pass, that the beggar died, and was 'carried by the angels into Abraham's bosom: the rich 'man also died, and was buried; and in hell he lift up 'his eyes, being in torments, and seeth Abraham afar 'off, and Lazarus in his bosom. And he cried and said, '"Father Abraham, have mercy on me, and send Lazarus, 'that he may dip the tip of his finger in water, and cool 'my tongue; for I am tormented in this flame." But 'Abraham said, "Son, remember that thou in thy lifetime 'receivedst thy good things, and likewise Lazarus evil 'things: but now he is comforted, and thou art tor-'mented. And beside all this, between us and you there 'is a great gulf fixed: so that they which would pass 'from hence to you cannot; neither can they pass to us, 'that would come from thence." Then he said, "I pray 'thee therefore, father, that thou wouldest send him to 'my father's house: for I have five brethren; that he 'may testify unto them, lest they also come into this 'place of torment." Abraham saith unto him, "They 'have Moses and the prophets; let them hear them." 'And he said, "Nay, father Abraham: but if one went 'unto them from the dead, they will repent." And he

'said unto him, "If they hear not Moses and the prophets,
'neither will they be persuaded, though one rose from the
'dead."'

Then said HE unto the disciples, 'It is impossible but
'that offences will come: but woe unto him, through
'whom they come! It were better for him that a mill-
'stone were hanged about his neck, and he cast into the
'sea, than that he should offend one of these little ones.
'Take heed to yourselves: if thy brother trespass against
'thee, rebuke him; and if he repent, forgive him. And
'if he trespass against thee seven times in a day, and
'seven times in a day turn again to thee, saying, I repent;
'thou shalt forgive him.'

And the apostles said unto the LORD, 'Increase our
'faith.' And the LORD said, 'If ye had faith as a grain
'of mustard seed, ye might say unto this sycamine tree,
'"Be thou plucked up by the root, and be thou planted in
'the sea;" and it should obey you.

'But which of you, having a servant plowing or feed-
'ing cattle, will say unto him by and by, when he is come
'from the field, "Go and sit down to meat?" And will
'not rather say unto him, "Make ready wherewith I may
'sup, and gird thyself, and serve me, till I have eaten
'and drunken; and afterward thou shalt eat and drink?"
'Doth he thank that servant because he did the things
'that were commanded him? I trow not. So likewise
'ye, when ye shall have done all those things which are
'commanded you, say, "We are unprofitable servants: we
'have done that which was our duty to do."'

And it came to pass, as HE went to Jerusalem, that HE
passed through the midst of Samaria and Galilee. And
as HE entered into a certain village, there met him ten

men that were lepers, which stood afar off: and they lifted up their voices, and said, 'JESUS, Master, have 'mercy on us.' And when HE saw them, HE said unto them, 'Go show yourselves unto the priests.' And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified GOD, and fell down on his face at his feet, giving him thanks: and he was a Samaritan. And JESUS answering said, 'Were there not 'ten cleansed? but where are the nine? There are not 'found that returned to give glory to GOD, save this 'stranger.' And HE said unto him, 'Arise, go thy way: 'thy faith hath made thee whole.'

And when HE was demanded of the Pharisees, when the kingdom of GOD should come, HE answered them and said, 'The kingdom of GOD cometh not with observation: 'neither shall they say, "Lo here!" or "Lo there!" for, 'behold, the kingdom of GOD is within you.'

And HE said unto the disciples, 'The days will come, 'when ye shall desire to see one of the days of the SON 'OF MAN, and ye shall not see it. And they shall say to 'you, "See here!" or, "See there!" go not after them, 'nor follow them. For as the lightning, that lighteneth 'out of the one part under heaven, shineth unto the other 'part under heaven; so shall also the SON OF MAN be in 'his day. But first must HE suffer many things, and be 'rejected of this generation. And as it was in the days 'of Noe, so shall it be also in the days of the SON OF 'MAN. They did eat, they drank, they married wives, 'they were given in marriage, until the day that Noe 'entered into the ark, and the flood came, and destroyed 'them all. Likewise also as it was in the days of Lot;

'they did eat, they drank, they bought, they sold, they 'planted, they builded; but the same day that Lot went 'out of Sodom it rained fire and brimstone from heaven, 'and destroyed them all. Even thus shall it be in the 'day when the SON OF MAN is revealed.'

And HE spake a parable unto them to this end, that men ought always to pray, and not to faint; saying, 'There was in a city a judge, which feared not GOD, 'neither regarded man: and there was a widow in that 'city; and she came unto him, saying, "Avenge me of 'mine adversary." And he would not for a while: but 'afterward he said within himself, "Though I fear not 'GOD, nor regard man; yet because this widow troubleth 'me, I will avenge her, lest by her continual coming she 'weary me."' And the LORD said, 'Hear what the 'unjust judge saith. And shall not GOD avenge his own 'elect, which cry day and night unto him, though HE bear 'long with them? I tell you that HE will avenge them 'speedily. Nevertheless when the SON OF MAN cometh, 'shall HE find faith on the earth?'

And HE spake this parable unto certain which trusted in themselves that they were righteous, and despised others: 'Two men went up into the temple to pray; the 'one a Pharisee, and the other a publican. The Pharisee 'stood and prayed thus with himself, "GOD, I thank thee, 'that I am not as other men are, extortioners, unjust, 'adulterers, or even as this publican. I fast twice in the 'week, I give tithes of all that I possess." And the 'publican, standing afar off, would not lift up so much 'as his eyes unto heaven, but smote upon his breast, say-'ing, "GOD be merciful to me a sinner!" I tell you, '*this man* went down to his house justified rather than

'the other: for every one that exalteth himself shall be 'abased; and he that humbleth himself shall be exalted.'

Now the Jews' feast of tabernacles was at hand. His brethren therefore said unto him, 'Depart hence, and go 'into Judæa, that thy disciples also may see the works 'that thou doest. For there is no man that doeth any-'thing in secret, and he himself seeketh to be known 'openly. If thou do these things, show thyself to the 'world.' For neither did his brethren believe in him. Then JESUS said unto them, 'My time is not yet come; 'but your time is alway ready. The world cannot hate 'you; but me it hateth, because I testify of it, that the 'works thereof are evil. Go ye up unto this feast; I go 'not up yet unto this feast; for my time is not yet full come.'

When HE had said these words unto them, HE abode still in Galilee. But when his brethren were gone up, then went HE also up unto the feast, not openly, but as it were in secret.

Then the Jews sought him at the feast, and said, 'Where is he?' And there was much murmuring among the people concerning him: for some said, 'He is a good 'man:' others said, 'Nay; but he deceiveth the people.' Howbeit no man spake openly of him for fear of the Jews.

Now about the midst of the feast JESUS went up into the temple, and taught. And the Jews marvelled, saying, 'How knoweth this man letters, having never learned?' JESUS answered them, and said, 'My doctrine is not mine, 'but HIS that sent me. If any man will do HIS will, 'he shall know of the doctrine, whether it be of GOD, or 'whether I speak of myself. He that speaketh of himself 'seeketh his own glory: but HE that seeketh HIS glory

'that sent HIM, the same is true, and no unrighteousness 'is in HIM.'

Then said some of them of Jerusalem, 'Is not this he, 'whom they seek to kill? But, lo, he speaketh boldly, 'and they say nothing unto him. Do the rulers know 'indeed that this is the very CHRIST? Howbeit we know 'this man whence he is: but when CHRIST cometh, no 'man knoweth whence HE is.'

Then cried JESUS in the temple as HE taught, saying, 'Ye both know me, and ye know whence I am: and I am 'not come of myself, but HE that sent me is true, whom 'ye know not. But I know him: for I am from him, 'and HE hath sent me.' Then they sought to take him: but no man laid hands on him, because his hour was not yet come. And many of the people believed on him, and said, 'When CHRIST cometh, will HE do more miracles 'than these which this man hath done?'

The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him. Then said JESUS unto them, 'Yet a little while am I with you, and then I go 'unto him that sent me. Ye shall seek me, and shall 'not find me: and where I am, thither ye cannot come.' Then said the Jews among themselves, 'Whither will he 'go, that we shall not find him? will he go unto the 'dispersed among the Gentiles, and teach the Gentiles? 'What manner of saying is this that he said, "Ye shall 'seek me, and shall not find me: and where I am, thither 'ye cannot come?"'

In the last day, that great day of the feast, JESUS stood and cried, saying, 'If any man thirst, let him come unto 'me, and drink. He that believeth on me, as the Scrip-

'ture hath said, out of his belly shall flow rivers of living 'water.' (But this spake HE of the SPIRIT, which they that believe on him should receive: for the HOLY GHOST was not yet given; because that JESUS was not yet glorified.) Many of the people therefore, when they heard this saying, said, 'Of a truth this is the Prophet.' Others said, 'This is the CHRIST.' But some said, 'Shall CHRIST 'come out of Galilee? Hath not the scripture said, 'That CHRIST cometh of the seed of David, and out of the 'town of Bethlehem, where David was?' So there was a division among the people because of him. And some of them would have taken him; but no man laid hands on him.

Then came the officers to the chief priests and Pharisees; and they said unto them, 'Why have ye not 'brought him?' The officers answered, 'Never man 'spake like this man.' Then answered them the Pharisees, 'Are ye also deceived? Have any of the rulers or 'of the Pharisees believed on him? But this people who 'knoweth not the law are cursed.' Nicodemus saith unto them, (he that came to JESUS by night, being one of them,) 'Doth our law judge any man, before it hear him, 'and know what he doeth?' They answered and said unto him, 'Art thou also of Galilee? Search, and look: 'for out of Galilee ariseth no prophet.' And every man went unto his own house.

JESUS went unto the mount of Olives. And early in the morning HE came again into the temple, and all the people came unto him; and HE sat down, and taught them, saying, 'I am the light of the world: he that 'followeth me shall not walk in darkness, but shall have 'the light of life.' The Pharisees therefore said unto him,

'Thou bearest record of thyself; thy record is not true. JESUS answered and said unto them, 'Though I bear 'record of myself, yet my record is true: for I know 'whence I came, and whither I go; but ye cannot tell 'whence I come, and whither I go. Ye judge after the 'flesh; I judge no man. And yet if I judge, my judg-'ment is true: for I am not alone, but I and the FATHER 'that sent me. It is also written in your law, that the 'testimony of two men is true. I am one that bear 'witness of myself, and the FATHER that sent me beareth 'witness of me.' Then said they unto him, 'Where is 'thy FATHER?' JESUS answered, 'Ye neither know me, 'nor my FATHER: if ye had known me, ye should have 'known my FATHER also.'

These words spake JESUS in the treasury, as HE taught in the temple: and no man laid hands on him; for his hour was not yet come.

Then said JESUS again unto them, 'I go my way, and 'ye shall seek me, and shall die in your sins: whither I 'go, ye cannot come.' Then said the Jews, 'Will he 'kill himself? because he saith, "Whither I go, ye cannot 'come."' And HE said unto them, 'Ye are from beneath; 'I am from above: ye are of this world; I am not of this 'world. I said therefore unto you, that ye shall die in 'your sins: for if ye believe not that I am HE, ye shall 'die in your sins.' Then said they unto him, 'Who art 'thou?' And JESUS saith unto them, 'Even the same 'that I said unto you from the beginning. I have many 'things to say and to judge of you: but HE that sent me 'is true; and I speak to the world those things which I 'have heard of him.' They understood not that HE spake *to them of* the FATHER.

Then said JESUS unto them, 'When ye have lifted up 'the SON OF MAN, then shall ye know that I am HE, and 'that I do nothing of myself; but as my FATHER hath 'taught me, I speak these things. And HE that sent me 'is with me: the FATHER hath not left me alone; for I 'do always those things that please him.'

As HE spake these words, many believed on him. Then said JESUS to those Jews which believed on him, 'If ye 'continue in my word, then are ye my disciples indeed; 'and ye shall know the truth, and the truth shall make 'you free.' They answered him, 'We be Abraham's seed, 'and were never in bondage to any man: how sayest 'thou, "Ye shall be made free?"'

JESUS answered them, 'Verily, verily, I say unto you, 'Whosoever committeth sin is the servant of sin. And 'the servant abideth not in the house for ever: but the 'Son abideth ever. If the Son therefore shall make you 'free, ye shall be free indeed. I know that ye are Abra-'ham's seed; but ye seek to kill me, because my word 'hath no place in you. I speak that which I have seen 'with my FATHER: and ye do that which ye have seen 'with your father.' They answered and said unto him, 'Abraham is our father.'

JESUS saith unto them, 'If ye were Abraham's children, 'ye would do the works of Abraham. But now ye seek 'to kill me, a man that hath told you the truth, which I 'have heard of GOD: this did not Abraham.' Then said they to him, 'We have one Father, even GOD.'

JESUS saith unto them, 'If GOD were your Father, ye 'would love him: for I proceedeth forth and came from 'GOD; neither came I of myself, but HE sent me. Why 'do ye not understand my speech? even because ye

'cannot hear my word. Ye are of your father the devil, 'and the lusts of your father ye will do. He was a mur-'derer from the beginning, and abode not in the truth, 'because there is no truth in him. When he speaketh a 'lie, he speaketh of his own: for he is a liar, and the 'father of it. And because I tell you the truth, ye believe 'me not. Which of you convinceth me of sin? And if I 'say the truth, why do ye not believe me? He that is of 'GOD heareth GOD'S words: ye therefore hear them not, 'because ye are not of GOD.' Then answered the Jews, and said unto him, 'Say we not well that thou art a 'Samaritan, and hast a devil?'

JESUS answered, 'I have not a devil; but I honour 'my FATHER, and ye do dishonour me. And I seek not 'mine own glory: there is one that seeketh and judgeth. 'Verily, verily, I say unto you, If a man keep my saying, 'he shall never see death.' Then said the Jews unto him, 'Now we know that thou hast a devil. Abraham is dead, 'and the prophets; and thou sayest, "If a man keep my 'saying, he shall never taste of death." Art thou greater 'than our father Abraham, which is dead? and the pro-'phets are dead: whom makest thou thyself?'

JESUS answered, 'If I honour myself, my honour is 'nothing: it is my FATHER that honoureth me; of whom 'ye say, that HE is your GOD: yet ye have not known him; 'but I know him: and if I should say, "I know him 'not," I shall be a liar like unto you: but I know him, 'and keep his saying. Your father Abraham rejoiced to 'see my day: and he saw it, and was glad.' Then said the Jews unto him, 'Thou art not yet fifty years old, and 'hast thou seen Abraham?'

JESUS said unto them, 'Verily, verily, I say unto you,

'Before Abraham was, I am.' Then took they up stones to cast at him: but JESUS hid himself, and went out of the temple, going through the midst of them, and so passed by.

And as JESUS passed by, HE saw a man which was blind from his birth. And his disciples asked him, saying, 'Master, who did sin, this man, or his parents, that 'he was born blind?' JESUS answered, 'Neither hath 'this man sinned, nor his parents: but that the works of 'GOD should be made manifest in him. I must work the 'works of him that sent me, while it is day: the night 'cometh, when no man can work. As long as I am in 'the world, I am the light of the world.' When HE had thus spoken, HE spat on the ground, and made clay of the spittle, and anointed the eyes of the blind man with the clay, and said unto him, 'Go, wash in the pool of 'Siloam.' He went his way therefore, and washed, and came seeing.

The neighbours therefore, and they which before had seen him that he was blind, said, 'Is not this he that sat 'and begged?' Some said, 'This is he:' others said, 'He 'is like him:' but he said, 'I am he.' Therefore said they unto him, 'How were thine eyes opened?' He answered and said, 'A man that is called JESUS made 'clay, and anointed mine eyes, and said unto me, "Go to 'the pool of Siloam, and wash:" and I went and washed, 'and I received sight.' Then said they unto him, 'Where 'is he?' He said, 'I know not.'

They brought to the Pharisees him that aforetime was blind. And it was the Sabbath-day when JESUS made the clay, and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto

them, 'He put clay upon mine eyes, and I washed, and do 'see.' Therefore said some of the Pharisees, 'This man 'is not of God, because he keepeth not the Sabbath-day.' Others said, 'How can a man that is a sinner do such 'miracles?' And there was a division among them. They say unto the blind man again, 'What sayest thou of 'him, that he hath opened thine eyes?' He said, 'He is 'a prophet.' But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. And they asked them, saying, 'Is this your son, who ye say was born blind? how then doth he now see?' His parents answered them and said, 'We know that this is 'our son, and that he was born blind: but by what 'means he now seeth, we know not; or who hath opened 'his eyes, we know not: he is of age; ask him: he shall 'speak for himself.' These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that He was Christ, he should be put out of the synagogue. Therefore said his parents, 'He is of age; ask him.'

Then again called they the man that was blind, and said unto him, 'Give God the praise: we know that this man 'is a sinner.' He answered and said, 'Whether He be 'a sinner or no, I know not: one thing I know, that, 'whereas I was blind, now I see.' Then said they to him again, 'What did he to thee? how opened he thine eyes?' He answered them, 'I have told you already, and ye did 'not hear: wherefore would ye hear it again? will ye also 'be his disciples?' Then they reviled him, and said, 'Thou art his disciple; but we are Moses' disciples. We 'know that God spake unto Moses: as for this fellow, we

'know not from whence he is.' The man answered and said unto them, 'Why herein is a marvellous thing, that 'ye know not from whence HE is, and yet HE hath opened 'mine eyes. Now we know that GOD heareth not sinners: 'but if any man be a worshipper of GOD, and doeth his 'will, him HE heareth. Since the world began was it 'not heard that any man opened the eyes of one that was 'born blind. If this man were not of GOD, HE could do 'nothing.' They answered and said unto him, 'Thou wast 'altogether born in sins, and dost thou teach us?' And they cast him out.

JESUS heard that they had cast him out; and when HE had found him, HE said unto him, 'Dost thou believe on 'the SON OF GOD?' He answered and said, 'Who is HE, 'LORD, that I might believe on him?' And JESUS said unto him, 'Thou hast both seen him, and it is HE that 'talketh with thee.' And he said, 'LORD, I believe.' And he worshipped him. And JESUS said, 'For judgment I 'am come into this world, that they which see not might 'see; and that they which see might be made blind.'

And some of the Pharisees which were with him heard these words, and said unto him, 'Are we blind also?' JESUS said unto them, 'If ye were blind, ye should have 'no sin: but now ye say, "We see;" therefore your sin 'remaineth. Verily, verily, I say unto you, He that 'entereth not by the door into the sheepfold, but climbeth 'up some other way, the same is a thief and a robber. 'But he that entereth in by the door is the shepherd of 'the sheep. To him the porter openeth; and the sheep 'hear his voice: and he calleth his own sheep by name, 'and leadeth them out. And when he putteth forth his 'own sheep, he goeth before them, and the sheep follow

'him: for they know his voice. And a stranger will they 'not follow, but will flee from him: for they know not 'the voice of strangers.' This parable spake JESUS unto them: but they understood not what things they were which HE spake unto them.

Then said JESUS unto them again, 'Verily, verily, I say 'unto you, I am the door of the sheep. All that ever 'came before me are thieves and robbers: but the sheep 'did not hear them. I am the door: by me if any man 'enter in, he shall be saved, and shall go in and out, and 'find pasture. The thief cometh not, but for to steal, and 'to kill, and to destroy: I am come that they might have 'life, and that they might have it more abundantly. I 'am the good shepherd: the good shepherd giveth his life 'for the sheep. But he that is an hireling, and not the 'shepherd, whose own the sheep are not, seeth the wolf 'coming, and leaveth the sheep, and fleeth: and the wolf 'catcheth them, and scattereth the sheep. The hireling 'fleeth, because he is an hireling, and careth not for the 'sheep. I am the good shepherd, and know my sheep, 'and am known of mine. As the FATHER knoweth me, 'even so know I the FATHER: and I lay down my life 'for the sheep. And other sheep I have, which are not of 'this fold: them also I must bring, and they shall hear 'my voice; and there shall be one fold, and one shepherd. 'Therefore doth my FATHER love me, because I lay down 'my life, that I might take it again. No man taketh it 'from me, but I lay it down of myself. I have power to 'lay it down, and I have power to take it again. This 'commandment have I received of my FATHER.'

There was a division therefore again among the Jews for *these* sayings. And many of them said, 'He hath a devil,

'and is mad; why hear ye him?' Others said, 'These 'are not the words of him that hath a devil. Can a devil 'open the eyes of the blind?'

And it was at Jerusalem the feast of the dedication, and it was winter. And JESUS walked in the temple in Solomon's porch.

Then came the Jews round about him, and said unto him, 'How long dost thou make us to doubt? If thou 'be the CHRIST, tell us plainly.' JESUS answered them, 'I told you, and ye believed not: the works that I do in 'my FATHER'S name, they bear witness of me. But ye 'believe not, because ye are not of my sheep, as I said 'unto you. My sheep hear my voice, and I know them, 'and they follow me: and I give unto them eternal life; 'and they shall never perish, neither shall any man pluck 'them out of my hand. My FATHER, which gave them 'me, is greater than all; and no man is able to pluck them 'out of my FATHER'S hand. I and my FATHER are one.'

Then the Jews took up stones again to stone him. JESUS answered them, 'Many good works have I showed you 'from my FATHER; for which of those works do ye stone 'me?' The Jews answered him, saying, 'For a good 'work we stone thee not; but for blasphemy, and because 'that thou, being a man, makest thyself GOD.'

Therefore they sought again to take him: but HE escaped out of their hand.

Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was that Mary which anointed the LORD with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) Therefore his sisters sent unto him, saying, 'LORD, behold, 'he whom THOU lovest is sick.'

When JESUS heard that, HE said, 'This sickness is not 'unto death, but for the glory of GOD, that the SON OF 'GOD might be glorified thereby.' Now JESUS loved Martha, and her sister, and Lazarus. When HE had heard therefore that he was sick, HE abode two days still in the same place where HE was. Then after that saith HE to his disciples, 'Let us go into Judæa again.' His disciples say unto him, 'Master, the Jews of late sought to stone 'thee; and goest THOU thither again?' JESUS answered, 'Are there not twelve hours in the day? If any man 'walk in the day, he stumbleth not, because he seeth the 'light of this world. But if a man walk in the night, he 'stumbleth, because there is no light in him.' These things said HE: and after that HE saith unto them, 'Our 'friend Lazarus sleepeth; but I go, that I may awake 'him out of sleep.' Then said his disciples, 'LORD, if he 'sleep, he shall do well.' Howbeit JESUS spake of his death; but they thought that HE had spoken of taking of rest in sleep. Then said JESUS unto them plainly, 'Lazarus 'is dead. And I am glad for your sakes that I was not 'there, to the intent ye may believe; nevertheless let 'us go unto him.' Then said Thomas, which is called Didymus, unto his fellow-disciples, 'Let us also go, that 'we may die with him.'

Then when JESUS came, HE found that he had lain in the grave four days already. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: and many of the Jews came to Martha and Mary, to comfort them concerning their brother. Then Martha, as soon as she heard that JESUS was coming, went and met him: but Mary sat still in the house. Then said Martha unto JESUS, 'LORD, if 'THOU hadst been here, my brother had not died. But I

'know, that even now, whatsoever THOU wilt ask of GOD, 'GOD will give it thee.' JESUS saith unto her, 'Thy 'brother shall rise again.' Martha saith unto him, 'I 'know that he shall rise again in the resurrection at the 'last day.' JESUS saith unto her, 'I am the resurrection, 'and the life: he that believeth in me, though he were 'dead, yet shall he live: and whosoever liveth and believeth 'in me shall never die. Believest thou this?' She saith unto him, 'Yea, LORD: I believe that thou art THE CHRIST, 'the SON OF GOD, which should come into the world.'

And when she had so said, she went her way, and called Mary her sister secretly, saying, 'The Master is come, 'and calleth for thee.' As soon as she heard that, she arose quickly, and came unto him. (Now JESUS was not yet come into the town, but was in that place where Martha met him.) The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, 'She goeth unto the grave to weep there.' Then when Mary was come where JESUS was, and saw him, she fell down at his feet, saying unto him, 'LORD, if THOU hadst 'been here, my brother had not died.' When JESUS therefore saw her weeping and the Jews also weeping which came with her, HE groaned in the spirit, and was troubled, and said, 'Where have ye laid him?' They said unto him, 'LORD, 'come and see.' JESUS wept. Then said the Jews, 'Behold 'how he loved him!' And some of them said, 'Could 'not this man, which opened the eyes of the blind, have 'caused that even this man should not have died?' JESUS therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. JESUS said, 'Take 'ye away the stone.' Martha, the sister of him that was

dead, saith unto him, 'LORD, by this time he stinketh
'for he hath been dead four days.' JESUS saith unto he
'Said I not unto thee, that, if thou wouldest believ
'thou shouldest see the glory of God?' Then they toc
away the stone from the place where the dead w
laid. And JESUS lifted up his eyes, and said, 'FATHER,
'thank thee that THOU hast heard me. And I knew th
'THOU hearest me always: but because of the people whi
'stand by I said it, that they may believe that THOU ha
'sent me.' And when HE thus had spoken, HE cried wi
a loud voice, 'Lazarus, come forth.' And he that w
dead came forth, bound hand and foot with grave-clothe
and his face was bound about with a napkin. JESUS sai
unto them, 'Loose him, and let him go.'

Then many of the Jews which came to Mary, and h
seen the things which JESUS did, believed on him. B
some of them went their ways to the Pharisees, and to
them what things JESUS had done.

And JESUS entered and passed through Jericho. A
behold there was a man named Zacchæus, which was t
chief among the publicans, and he was rich. And
sought to see JESUS who HE was, and could not for t
press, because he was little of stature. And he ran befo
and climbed up into a sycamore tree to see him; for l
was to pass that way. And when JESUS came to t
place, HE looked up, and saw him, and said unto hi
'Zacchæus, make haste and come down; for to-day
'must abide at thy house.' And he made haste, a
came down, and received him joyfully. And when th
saw it, they all murmured, saying, that HE was gone to
guest with a man that is a sinner. And Zacchæus stood, a
said unto the LORD, 'Behold, LORD, the half of my goc

I give to the poor: and if I have taken anything from any man by false accusation, I restore him fourfold.' And JESUS said unto him, 'This day is salvation come to this house, forasmuch as he also is a son of Abraham. For the SON OF MAN is come to seek and to save that which was lost.'

On the next day much people that were come to the east, when they heard that JESUS was coming to Jerusalem, took branches of palm-trees, and went forth to meet him, and cried, 'Hosanna: blessed is the King of Israel that cometh in the name of the LORD.' And JESUS, when HE had found a young ass, sat thereon; as it is written, Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.' These things understood not his disciples at the first, but when JESUS was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

The people therefore that was with him when HE called Lazarus out of his grave, and raised him from the dead, bare record. For this cause the people also met him, for that they heard that HE had done this miracle. The Pharisees therefore said among themselves, 'Perceive ye how ye prevail nothing? behold, the world is gone after him.'

And there were certain Greeks among them that came up to worship at the feast: the same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, 'Sir, we would see JESUS.' Philip cometh and telleth Andrew: and again Andrew and Philip tell JESUS. And JESUS answered them, saying, 'The hour is come, that the SON OF MAN should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the

'ground and die, it abideth alone: but if it die, it bri
'forth much fruit. He that loveth his life shall lo
'and he that hateth his life in this world shall k
'unto life eternal. If any man serve me, let him
'me; and where I am, there shall also my servar
'if any man serve me, him will my FATHER honour.

'Now is my soul troubled; and what shall I
'"FATHER, save me from this hour:" but for this
'came I unto this hour. FATHER, glorify thy
Then came there a voice from heaven, saying—

'I have both glorified it, and will glorify it again.'

The people therefore, that stood by, and heard it, sai
it thundered: others said, 'An angel spake to him.'
answered and said, 'This voice came not becau
'me, but for your sakes. Now is the judgment o
'world: now shall the prince of this world be cas
'And I, if I be lifted up from the earth, will dr
'men unto me.' (This HE said, signifying what dea
should die.)

The people answered him, 'We have heard out
'law that CHRIST abideth for ever: and how sayest
'"The SON OF MAN must be lifted up?" who is this
'MAN?' Then JESUS said unto them, 'Yet a little
'is the light with you. Walk while ye have the
'lest darkness come upon you: for he that walk
'darkness knoweth not whither he goeth. While y
'light, believe in the light, that ye may be the child
'light. These things spake JESUS, and departed, a
hide himself from them.

Now before the feast of the passover, when JESUS
that his hour was come that HE should depart out o

world unto the FATHER, having loved his own which were in the world, HE loved them unto the end. And supper being ended, (the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him,) JESUS knowing that the FATHER had given all things into his hands, and that HE was come from GOD, and went to GOD; HE riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that HE poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith HE was girded. Then cometh HE to Simon Peter: and Peter saith unto him, 'LORD, dost THOU wash my feet?' JESUS answered and and said unto him, 'What I do, thou knowest not now; 'but thou shalt know hereafter.' Peter saith unto him, 'THOU shalt never wash my feet.' JESUS answered him, 'If I wash thee not, thou hast no part with me.' Simon Peter saith unto him, 'LORD, not my feet only, but also 'my hands and my head.' JESUS saith to him, 'He that 'is washed needeth not save to wash his feet, but is clean 'every whit: and ye are clean, but not all.' For HE knew who should betray him; therefore said HE, 'Ye are not all 'clean.'

So after HE had washed their feet, and had taken his garments, and was set down again, HE said unto them, 'Know ye what I have done to you? Ye call me Master, 'and LORD: and ye say well; for so I am. If I then, 'your LORD and Master, have washed your feet; ye also 'ought to wash one another's feet. For I have given you 'an example, that ye should do as I have done to you. 'Verily, verily, I say unto you, The servant is not greater 'than his lord; neither he that is sent greater than he 'that sent him. If ye know these things, happy are ye if

'ye do them. I speak not of you all: I know whom I 'have chosen: but that the Scripture may be fulfilled, "He 'that eateth bread with me hath lifted up his heel against 'me." Now I tell you before it come, that, when it is 'come to pass, ye may believe that I am HE. Verily, verily, 'I say unto you, He that receiveth whomsoever I send 'receiveth me; and he that receiveth me receiveth him 'that sent me.'

When JESUS had thus said, HE was troubled in spirit, and testified, and said, 'Verily, verily, I say unto you, that 'one of you shall betray me.' Then the disciples looked one on another, doubting of whom HE spake. Now there was leaning on JESUS' bosom one of his disciples, whom JESUS loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom HE spake. He then lying on JESUS' breast saith unto him, 'LORD, who is 'it?' JESUS answered, 'He it is, to whom I shall give a 'sop, when I have dipped it.' And when HE had dipped the sop, HE gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him. Then said JESUS unto him, 'That thou doest, do quickly.' Now no man at the table knew for what intent HE spake this unto him. For some of them thought, because Judas had the bag, that JESUS had said unto him, 'Buy those things that 'we have need of against the feast;' or, that he should give something to the poor. He then having received the sop went immediately out: and it was night.

Therefore, when he was gone out, JESUS said, 'Now is the 'SON OF MAN glorified, and GOD is glorified in him. If GOD 'be glorified in him, GOD shall also glorify him in himself, 'and shall straightway glorify him. Little children, yet a '*little* while I am with you. Ye shall seek me; and as I said

'unto the Jews, Whither I go, ye cannot come; so now I 'say to you. A new commandment I give unto you, That 'ye love one another; as I have loved you, that ye also love 'one another. By this shall all men know that ye are 'my disciples, if ye have love one to another.'

Simon Peter said unto him, 'LORD, whither goest THOU?' JESUS answered him, 'Whither I go, thou canst not follow 'me now; but thou shalt follow me afterwards.' Peter said unto him, 'LORD, why cannot I follow thee now? I 'will lay down my life for thy sake.' JESUS answered him, 'Wilt thou lay down thy life for my sake? Verily, verily, 'I say unto thee, The cock shall not crow, till thou hast 'denied me thrice.

'Let not your heart be troubled: ye believe in GOD, 'believe also in me. In my FATHER'S house are many 'mansions: if it were not so, I would have told you. I 'go to prepare a place for you. And if I go and prepare 'a place for you, I will come again, and receive you unto 'myself; that where I am, there ye may be also. And 'whither I go ye know, and the way ye know.'

Thomas saith unto him, 'LORD, we know not whither 'THOU goest; and how can we know the way?' JESUS saith unto him, 'I am the way, the truth, and the life: no 'man cometh unto the FATHER, but by me. If ye had 'known me, ye should have known my FATHER also: and 'from henceforth ye know him, and have seen him.'

Philip saith unto him, 'LORD, show us the FATHER, 'and it sufficeth us.' JESUS saith unto him, 'Have I been 'so long time with you, and yet hast thou not known me, 'Philip? he that hath seen me hath seen the FATHER; 'and how sayest thou then, "Show us the FATHER?" 'Believest thou not that I am in the FATHER, and the

'FATHER in me? the words that I speak unto you I 'speak not of myself: but the FATHER that dwelleth in 'me, HE doeth the works. Believe me that I am in the 'FATHER, and the FATHER in me: or else believe me for 'the very works' sake. Verily, verily, I say unto you, He 'that believeth on me, the works that I do shall he do 'also; and greater works than these shall he do; because 'I go unto my FATHER. And whatsoever ye shall ask in 'my name, that will I do, that the FATHER may be 'glorified in the SON. If ye shall ask any thing in my 'name, I will do it.

'If ye love me, keep my commandments. And I will 'pray the FATHER, and HE shall give you another Com-'forter, that he may abide with you for ever; even the 'SPIRIT OF TRUTH; whom the world cannot receive, 'because it seeth him not, neither knoweth him: but ye 'know him; for HE dwelleth with you, and shall be in 'you. I will not leave you comfortless: I will come to 'you. Yet a little while, and the world seeth me no 'more; but ye see me: because I live, ye shall live also. 'At that day ye shall know that I am in my FATHER, 'and ye in me, and I in you. He that hath my 'commandments, and keepeth them, he it is that loveth 'me: and he that loveth me shall be loved of my 'FATHER, and I will love him, and will manifest myself 'to him.'

Judas saith unto him, (not Iscariot,) 'LORD, how is it 'that THOU wilt manifest thyself unto us, and not unto 'the world?' JESUS answered and said unto him, 'If a 'man love me, he will keep my words: and my FATHER 'will love him, and we will come unto him, and make our 'abode with him. He that loveth me not, keepeth not

'my sayings: and the word which ye hear is not mine,
'but the FATHER'S which sent me.

'These things have I spoken unto you, being yet present
'with you. But the COMFORTER, which is the HOLY
'GHOST, whom the FATHER will send in my name, HE
'shall teach you all things, and bring all things to your
'remembrance, whatsoever I have said unto you. Peace
'I leave with you, my peace I give unto you: not as the
'world giveth, give I unto you. Let not your heart be
'troubled, neither let it be afraid. Ye have heard how I
'said unto you, I go away, and come again unto you. If
'ye loved me, ye would rejoice, because I said, I go unto
'the FATHER: for my FATHER is greater than I. And
'now I have told you before it come to pass, that, when it
'is come to pass, ye might believe.

'Hereafter I will not talk much with you: for the
'prince of this world cometh, and hath nothing in me.
'But that the world may know that I love the FATHER;
'and as the FATHER gave me commandment, even so I
'do.

'I am the true vine, and my FATHER is the husband-
'man. Every branch in me that beareth not fruit HE
'taketh away: and every branch that beareth fruit, HE
'purgeth it, that it may bring forth more fruit. Now ye
'are clean through the word which I have spoken unto
'you. Abide in me, and I in you. As the branch cannot
'bear fruit of itself, except it abide in the vine; no more
'can ye, except ye abide in me. I am the vine, ye are
'the branches: He that abideth in me, and I in him, the
'same bringeth forth much fruit: for without me ye can
'do nothing. If a man abide not in me, he is cast forth
'as a branch, and is withered; and men gather them, and

'cast them into the fire, and they are burned. If ye
'abide in me, and my words abide in you, ye shall ask
'what ye will, and it shall be done unto you. Herein is
'my FATHER glorified, that ye bear much fruit; so shall
'ye be my disciples.

'As the FATHER hath loved me, so have I loved you:
'continue ye in my love. If ye keep my commandments,
'ye shall abide in my love; even as I have kept my
'FATHER'S commandments, and abide in his love.

'These things have I spoken unto you, that my joy
'might remain in you, and that your joy might be full.
'This is my commandment, That ye love one another, as
'I have loved you. Greater love hath no man than this,
'that a man lay down his life for his friends. Ye are my
'friends, if ye do whatsoever I command you. Hence-
'forth I call you not servants; for the servant knoweth
'not what his lord doeth: but I have called you friends;
'for all things that I have heard of my FATHER I have
'made known unto you. Ye have not chosen me, but I
'have chosen you, and ordained you, that ye should go
'and bring forth fruit, and that your fruit should remain:
'that whatsoever ye shall ask of the FATHER in my name,
'HE may give it you. These things I command you, that
'ye love one another.

'If the world hate you, ye know that it hated me
'before it hated you. If ye were of the world, the world
'would love his own: but because ye are not of the
'world, but I have chosen you out of the world, therefore
'the world hateth you. Remember the word that I said
'unto you, "The servant is not greater than his lord."
'If they have persecuted me, they will also persecute you:
'*if they have* kept my saying, they will keep yours also.

'But all these things will they do unto you for my name's
'sake, because they know not him that sent me. If I had
'not come and spoken unto them, they had not had sin:
'but now they have no cloak for their sin. He that
'hateth me hateth my FATHER also. If I had not done
'among them the works which none other man did, they
'had not had sin: but now have they both seen and hated
'both me and my FATHER. But this cometh to pass, that
'the word might be fulfilled that is written in their law,
'"They hated me without a cause."

'But when the COMFORTER is come, whom I will send
'unto you from the FATHER, even the SPIRIT OF TRUTH,
'which proceedeth from the FATHER, HE shall testify of
'me: and ye also shall bear witness, because ye have been
'with me from the beginning.

'These things have I spoken unto you, that ye should
'not be offended. They shall put you out of the syna-
'gogues: yea, the time cometh, that whosoever killeth
'you will think that he doeth GOD service. And these
'things will they do unto you, because they have not
'known the FATHER, nor me. But these things have I
'told you, that when the time shall come, ye may remem-
'ber that I told you of them. And these things I said
'not unto you at the beginning, because I was with you.
'But now I go my way to him that sent me; and none of
'you asketh me, "Whither goest thou?" But because I
'have said these things unto you, sorrow hath filled your
'heart.

'Nevertheless I tell you the truth; it is expedient for
'you that I go away: for if I go not away, the COM-
'FORTER will not come unto you; but if I depart, I will
'send him unto you. And when HE is come, HE will

'reprove the world of sin, and of righteousness, and of 'judgment: of sin, because they believe not on me; of 'righteousness, because I go to my FATHER, and ye see 'me no more; of judgment, because the prince of this 'world is judged.

'I have yet many things to say unto you, but ye cannot 'bear them now. Howbeit when HE, the SPIRIT OF 'TRUTH, is come, HE will guide you into all truth: for 'HE shall not speak of himself; but whatsoever HE shall 'hear, that shall HE speak: and HE will show you things 'to come. HE shall glorify me: for HE shall receive of 'mine, and shall show it unto you. All things that the 'FATHER hath are mine: therefore said I, that HE shall 'take of mine, and shall show it unto you. A little while, 'and ye shall not see me: and again, a little while, and 'ye shall see me, because I go to the FATHER.'

Then said some of his disciples among themselves, 'What is this that HE saith unto us, "A little while, and 'ye shall not see me: and again, a little while, and ye 'shall see me:" and, "Because I go to the FATHER?"' They said therefore, 'What is this that HE saith, "A little 'while?" we cannot tell what HE saith.' Now JESUS knew that they were desirous to ask him, and said unto them, 'Do ye inquire among yourselves of that I said, "A little 'while, and ye shall not see me: and again, a little while, 'and ye shall see me?" Verily, verily, I say unto you, 'That ye shall weep and lament, but the world shall 'rejoice: and ye shall be sorrowful, but your sorrow shall 'be turned into joy. Ye now therefore have sorrow: but 'I will see you again, and your heart shall rejoice, and 'your joy no man taketh from you; and in that day ye '*shall ask* me nothing. Verily, verily, I say unto you,

'Whatsoever ye shall ask the FATHER in my name, HE 'will give it you. Hitherto have ye asked nothing in my 'name: ask, and ye shall receive, that your joy may be full.

'These things have I spoken unto you in proverbs: but 'the time cometh when I shall no more speak unto you 'in proverbs, but I shall show you plainly of the FATHER. 'At that day ye shall ask in my name: and I say not 'unto you, that I will pray the FATHER for you: for the 'FATHER himself loveth you, because ye have loved me, 'and have believed that I came out from GOD. I came 'forth from the FATHER, and am come into the world: 'again, I leave the world, and go to the FATHER.'

His disciples said unto him, 'Lo, now speakest THOU 'plainly, and speakest no proverb. Now are we sure that 'THOU knowest all things, and needest not that any man 'should ask thee: by this we believe that THOU camest 'forth from GOD.' JESUS answered them, 'Do ye now 'believe? Behold, the hour cometh, yea, is now come, 'that ye shall be scattered, every man to his own, and 'shall leave me alone: and yet I am not alone, because 'the FATHER is with me. These things I have spoken 'unto you, that in me ye might have peace. In the world 'ye shall have tribulation: but be of good cheer; I have 'overcome the world.'

These words spake JESUS, and lifted up his eyes to heaven, and said, 'FATHER, the hour is come; glorify thy 'SON, that thy SON also may glorify THEE: as THOU hast 'given him power over all flesh, that HE should give 'eternal life to as many as THOU hast given him. And 'this is life eternal, that they might know thee the only 'true GOD, and JESUS CHRIST, whom THOU hast sent. I 'have glorified thee on the earth: I have finished the

'work which THOU gavest me to do. And now, O 'FATHER, glorify THOU me with thine own self with the 'glory which I had with thee before the world was.

'I have manifested thy name unto the men which 'THOU gavest me out of the world: thine they were, and 'THOU gavest them me; and they have kept thy word. 'Now they have known that all things whatsoever THOU 'hast given me are of thee. For I have given unto them 'the words which THOU gavest me; and they have 'received them, and have known surely that I came out 'from thee, and they have believed that THOU didst send 'me. I pray for them: I pray not for the world, but for 'them which THOU hast given me; for they are thine. 'And all mine are thine, and thine are mine; and I am 'glorified in them. And now I am no more in the world, 'but these are in the world, and I come to thee. Holy 'FATHER, keep through thine own name those whom 'THOU hast given me, that they may be one, as we are. 'While I was with them in the world, I kept them in thy 'name: those that THOU gavest me I have kept, and none 'of them is lost, but the son of perdition; that the Scrip-'ture might be fulfilled. And now come I to thee; and 'these things I speak in the world, that they might have 'my joy fulfilled in themselves.

'I have given them thy word; and the world hath 'hated them, because they are not of the world, even as I 'am not of the world. I pray not that THOU shouldest 'take them out of the world, but that THOU shouldest 'keep them from the evil. They are not of the world, 'even as I am not of the world. Sanctify them through 'thy truth: thy word is truth. As THOU hast sent me 'into the world, even so have I also sent them into the

'world. And for their sakes I sanctify myself, that they
'also might be sanctified through the truth.

'Neither pray I for these alone, but for them also which
'shall believe on me through their word; that they all
'may be one; as THOU, FATHER, art in me, and I in
'thee, that they also may be one in us: that the world
'may believe that THOU hast sent me. And the glory
'which THOU gavest me I have given them; that they may
'be one, even as we are one: I in them, and THOU in me,
'that they may be made perfect in one; and that the
'world may know that THOU hast sent me, and hast loved
'them, as THOU hast loved me.

'FATHER, I will that they also, whom THOU hast given
'me, be with me where I am; that they may behold my
'glory, which THOU hast given me: for THOU lovedst
'me before the foundation of the world. O righteous
'FATHER, the world hath not known thee: but I have
'known thee, and these have known that THOU hast sent
'me. And I have declared unto them thy name, and will
'declare it: that the love wherewith THOU hast loved me
'may be in them, and I in them.'

When JESUS had spoken these words, HE went forth with his disciples over the brook Cedron, where was a garden, into the which HE entered, and his disciples. And Judas also, which betrayed him, knew the place: for JESUS ofttimes resorted thither with his disciples. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

JESUS therefore, knowing all things that should come upon him, went forth, and said unto them, 'Whom seek
'ye?' *They answered* him, 'JESUS of Nazareth.' JESUS

saith unto them, 'I am he.' (And Judas also, wl
betrayed him, stood with them.) As soon then as He
said unto them, 'I am he,' they went backward, and
to the ground. Then asked He them again, 'Whom s
'ye?' And they said, 'Jesus of Nazareth.' Jesus
swered, 'I have told you that I am he: if therefore
'seek me, let these go their way:' that the saying m
be fulfilled, which He spake, 'Of them which Thou ga
'me have I lost none.'

Then Simon Peter having a sword drew it, and sn
the high priest's servant, and cut off his right ear.
servant's name was Malchus. Then said Jesus t
Peter, 'Put up thy sword into the sheath: the cup wl
'my Father hath given me, shall I not drink it?'

Then the band and the captain and officers of the J
took Jesus, and bound him, and led him away to An
first; for he was father-in-law to Caiaphas, which was
high priest that same year. Now Caiaphas was he wl
gave counsel to the Jews, that it was expedient that
man should die for the people.

And Simon Peter followed Jesus, and so did ano
disciple: that disciple was known unto the high pr
and went in with Jesus into the palace of the high pr
But Peter stood at the door without. Then went out
other disciple, which was known unto the high priest,
spake unto her that kept the door, and brought in P
Then saith the damsel that kept the door unto Peter, '
'not thou also one of this man's disciples?'. He saith
'am not.' And the servants and the officers stood th
who had made a fire of coals; for it was cold: and t
warmed themselves: and Peter stood with them,
warmed himself.

The high priest then asked JESUS of his disciples, and of his doctrine. JESUS answered him, 'I spake openly to 'the world; I ever taught in the synagogue, and in the 'temple, whither the Jews always resort; and in secret 'have I said nothing. Why askest thou me? ask them 'which heard me, what I have said unto them: behold, 'they know what I said.' And when HE had thus spoken, one of the officers which stood by struck JESUS with the palm of his hand, saying, 'Answerest thou the high priest so?' JESUS answered him, 'If I have spoken evil, bear witness 'of the evil: but if well, why smitest thou me?' Now Annas had sent him bound unto Caiaphas the high priest.

And Simon Peter stood and warmed himself. They said therefore unto him, 'Art not thou also one of his 'disciples?' He denied it, and said, 'I am not.' One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, 'Did not I see thee in the garden 'with him?' Peter then denied again: and immediately the cock crew.

Then led they JESUS from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. Pilate then went out unto them, and said, 'What accusation bring ye 'against this man?' They answered and said unto him, 'If he were not a malefactor, we would not have delivered 'him up unto thee.' Then said Pilate unto him, 'Take 'ye him, and judge him according to your law.' The Jews therefore said unto him, 'It is not lawful for us to 'put any man to death:' that the saying of JESUS might be fulfilled, which HE spake, signifying what death HE should die.

Then Pilate entered into the judgment hall again, and called JESUS, and said unto him, 'Art thou the King of the 'Jews?' JESUS answered him, 'Sayest thou this thing 'of thyself, or did others tell it thee of me?' Pilate answered, 'Am I a Jew? Thine own nation and the 'chief priests have delivered thee unto me: what hast 'thou done?' JESUS answered, 'My kingdom is not of 'this world: if my kingdom were of this world, then 'would my servants fight, that I should not be delivered 'to the Jews: but now is my kingdom not from hence.' Pilate therefore said unto him, 'Art thou a king then?' JESUS answered, 'Thou sayest that I am a king. To this 'end was I born, and for this cause came I into the world, 'that I should bear witness unto the truth. Every one 'that is of the truth heareth my voice.' Pilate saith unto him, 'What is truth?'

And when he had said this, he went out again unto the Jews, and saith unto them, 'I find in him no fault at all. 'But ye have a custom, that I should release unto you one 'at the passover: will ye therefore that I release unto you 'the King of the Jews?' Then cried they all again, saying, 'Not this man, but Barabbas.' Now Barabbas was a robber.

Then Pilate therefore took JESUS, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, 'Hail, King of the Jews!' and they smote him with their hands. Pilate, therefore went forth again, and saith unto them, 'Behold, I bring him forth to you, that ye may know 'that I find no fault in him.' Then came JESUS forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, 'Behold the man!' When the

chief priests therefore and officers saw him, they cried out, saying, 'Crucify him, crucify him.' Pilate saith unto them, 'Take ye him, and crucify him: for I find no fault 'in him.' The Jews answered him, 'We have a law, and 'by our law he ought to die, because he made himself the 'SON OF GOD.'

When Pilate therefore heard that saying, he was the more afraid, and went again into the judgment hall, and saith unto JESUS, 'Whence art thou?' But JESUS gave him no answer. Then saith Pilate unto him, 'Speakest 'thou not unto me? knowest thou not that I have 'power to crucify thee, and have power to release thee?' JESUS answered, 'Thou couldest have no power at all 'against me, except it were given thee from above: there-'fore he that delivered me unto thee hath the greater 'sin.'

And from thenceforth Pilate sought to release him: but the Jews cried out, saying, 'If thou let this man go, thou 'art not Cæsar's friend: whosoever maketh himself a king 'speaketh against Cæsar.' When Pilate therefore heard that saying, he brought JESUS forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, 'Behold your King!' But they cried out, 'Away with him, away with him, crucify him.' Pilate saith unto them, 'Shall I crucify your King?' The chief priests answered, 'We have no king but Cæsar.' Then delivered he him therefore unto them to be crucified.

And they took JESUS, and led him away. And HE, bearing his *cross*, went forth into a place called The place *of a skull, which is* called in the Hebrew, Golgotha; where

they crucified him, and two others with him, on either side one, and JESUS in the midst.

And Pilate wrote a title, and put it on the cross. And the writing was JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where JESUS was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, 'Write not, '"The King of the Jews;" but that he said, "I am King 'of the Jews."' Pilate answered, 'What I have written, 'I have written.'

Then the soldiers, when they had crucified JESUS, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, 'Let us not rend it, but cast lots for it, whose 'it shall be:' that the Scripture might be fulfilled, which saith, 'They parted my raiment among them, and for my 'vesture they did cast lots.' These things therefore the soldiers did.

And one of the malefactors which were hanged railed on him, saying, 'If thou be CHRIST, save thyself and us.' But the other answering rebuked him, saying, 'Dost not 'thou fear GOD, seeing thou art in the same condemnation? 'And we indeed justly; for we receive the due reward of 'our deeds: but this man hath done nothing amiss.' And he said unto JESUS, 'LORD, remember me when THOU 'comest into thy kingdom.' And JESUS said unto him, 'Verily I say unto thee, To-day shalt thou be with me in '*paradise.*'

Now there stood by the cross of JESUS his mother, and *his mother's* sister, Mary the wife of Cleophas, and

Mary Magdalene. When JESUS therefore saw his mother, and the disciple standing by, whom HE loved, HE saith unto his mother, 'Woman, behold thy son!' Then saith HE to the disciple, 'Behold thy mother!' And from that hour that disciple took her unto his own home.

After this, JESUS knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, 'I thirst.' Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When JESUS therefore had received the vinegar, HE said, 'It is finished.'

And it was about the sixth hour, and there was darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst. And when JESUS had cried with a loud voice, HE said, 'FATHER, into thy hands I commend my spirit:' and having said this, HE gave up the ghost.

Now when the centurion saw what was done, he glorified GOD, saying, 'Certainly this was a righteous man.' And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath-day, (for that Sabbath-day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. *But* when they came to JESUS, and saw that *HE was dead already*, they brake not his legs: but one of

the soldiers with a spear pierced his side, and forthwith came thereout blood and water.

And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the Scripture should be fulfilled, 'A bone of him shall not be broken.' And again another Scripture saith, 'They shall look on him whom 'they pierced.'

And after this Joseph of Arimathæa, (being a disciple of JESUS, but secretly for fear of the Jews,) besought Pilate that he might take away the body of JESUS: and Pilate gave him leave. He came therefore, and took the body of JESUS. And there came also Nicodemus, (which at first came to JESUS by night,) and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of JESUS, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where HE was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they JESUS therefore, because of the Jews' preparation day; for the sepulchre was nigh at hand.

The first day of the week cometh Mary Magdalen early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom JESUS loved, and saith unto them, 'They have taken away 'the LORD out of the sepulchre, and we know not where 'they have laid him.' Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran *both together*: and the other disciple did outrun Peter, *and came first* to the sepulchre. And he stooping down, *and looking in*, saw the linen clothes lying; yet went he

not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the Scripture, that HE must rise again from the dead. Then the disciples went away again unto their own home.

But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of JESUS had lain. And they say unto her, 'Woman, why weepest 'thou?' She saith unto them, 'Because they have taken 'away my LORD, and I know not where they have laid 'him.' And when she had thus said, she turned herself back, and saw JESUS standing, and knew not that it was JESUS. JESUS saith unto her, 'Woman, why weepest thou? whom seekest thou?' She supposing him to be the gardener, saith unto him, 'Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. JESUS saith unto her, 'Mary!' She turned herself, and saith unto him, 'Rabboni!' which is to say, Master! JESUS saith unto her, 'Touch me not; for I am 'not yet ascended to my FATHER: but go to my brethren, 'and say unto them, I ascend unto my FATHER, and your 'FATHER; and to my GOD, and your GOD.' Mary Magdalene came and told the disciples that she had seen the LORD, and that HE had spoken these things unto her.

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were

assembled for fear of the Jews, came JESUS and stood in the midst, and saith unto them, 'Peace be unto you.' And when HE had so said, HE showed unto them his hands and his side. Then were the disciples glad, when they saw the LORD. Then said JESUS to them again, 'Peace be unto 'you: as my FATHER hath sent me, even so send I you.' And when HE had said this, HE breathed on them, and saith unto them, 'Receive ye the HOLY GHOST: whose 'soever sins ye remit, they are remitted unto them: and 'whose soever sins ye retain, they are retained.'

But Thomas, one of the twelve, called Didymus, was not with them when JESUS came. The other disciples therefore said unto him, 'We have seen the LORD.' But he said unto them, 'Except I shall see in his hands the print of 'the nails, and put my finger into the print of the nails, and 'thrust my hand into his side, I will not believe.'

And after eight days again his disciples were within, and Thomas with them: then came JESUS, the doors being shut, and stood in the midst, and said, 'Peace be unto 'you.' Then saith HE to Thomas, 'Reach hither thy 'finger, and behold my hands; and reach hither thy hand, 'and thrust it into my side: and be not faithless, but 'believing.' And Thomas answered and said unto him, 'My LORD and my GOD.' JESUS saith unto him, 'Thomas, 'because thou hast seen me, thou hast believed: blessed 'are they that have not seen, and yet have believed.'

And many other signs truly did JESUS in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that JESUS is the CHRIST, the SON OF GOD; and that believing ye might have life through his name.

After these things JESUS showed himself again to the

disciples at the sea of Tiberias; and on this wise showed HE himself. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. Simon Peter saith unto them, 'I go a fishing.' They say unto him, 'We also go with thee.' They went forth, and entered into a ship immediately; and that night they caught nothing.

But when the morning was now come, JESUS stood on the shore: but the disciples knew not that it was JESUS. Then JESUS saith unto them, 'Children, have ye any meat?' They answered him, 'No.' And HE saith unto them, 'Cast the net on the right side of the ship, and ye shall 'find.' They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom JESUS loved saith unto Peter, 'It is the 'LORD.' Now when Simon Peter heard that it was the LORD, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea. And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. JESUS saith unto them, 'Bring of the fish which ye have 'now caught.' Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

JESUS saith unto them, 'Come and dine.' And none of the disciples durst ask him, 'Who art THOU?' knowing that it was the LORD. JESUS then cometh, and taketh bread, and giveth them, and fish likewise. This is now the third

time that JESUS showed himself to his disciples, after that HE was risen from the dead.

So when they had dined, JESUS saith to Simon Peter, 'Simon, son of Jonas, lovest thou me more than these?' He saith unto him, 'Yea, LORD; THOU knowest that I love thee.' HE saith unto him, 'Feed my lambs.' HE saith to him again the second time, 'Simon, son of Jonas, 'lovest thou me?' He saith unto him, 'Yea, LORD; THOU 'knowest that I love thee.' HE saith unto him, 'Feed my 'sheep.' HE saith unto him the third time, 'Simon, son 'of Jonas, lovest thou me?' Peter was grieved because HE said unto him the third time, 'Lovest thou me?' And he said unto him, 'LORD, THOU knowest all things; THOU 'knowest that I love thee.' JESUS saith unto him, 'Feed 'my sheep. Verily, verily, I say unto thee, When thou 'wast young, thou girdedst thyself, and walkedst whither 'thou wouldest: but when thou shalt be old, thou shalt 'stretch forth thy hands, and another shall gird thee, and 'carry thee whither thou wouldest not.' This spake HE, signifying by what death he should glorify God. And when HE had spoken this, HE saith unto him, 'Follow 'me.'

Then Peter, turning about, seeth the disciple whom JESUS loved, following; which also leaned on his breast at supper, and said, 'LORD, which is he that betrayeth 'thee?' Peter seeing him saith to JESUS, 'LORD, and 'what shall this man do?' JESUS saith unto him, 'If I 'will that he tarry till I come, what is that to thee? follow 'thou me.' Then went this saying abroad among the brethren, that that disciple should not die: yet JESUS said *not unto him,* 'He shall not die;' but, 'If I will that he 'tarry till I come, what is that to thee?'

And He led them out as far as to Bethany, and He lifted up his hands, and blessed them. And it came to pass, while He blessed them, He was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God. Amen.

THE ACTS OF THE APOSTLES.

And in those days Peter stood up in the midst of the disciples, and said, 'Men and brethren, this Scripture must 'needs have been fulfilled, which the Holy Ghost by the 'mouth of David spake before concerning Judas, which 'was guide to them that took Jesus. For it is written in 'the book of Psalms, "Let his habitation be desolate, and 'let no man dwell therein: and his bishopric let another 'take." Wherefore of these men which have companied 'with us all the time that the Lord Jesus went in and out 'among us, beginning from the baptism of John, unto that 'same day that He was taken up from us, must one be 'ordained to be a witness with us of his resurrection.'

And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they gave forth their lots; and the lot fell upon Matthias; and he was *numbered with the* eleven apostles.

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the HOLY GHOST, and began to speak with other tongues, as the SPIRIT gave them utterance.

And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, 'Behold, are not all these which 'speak Galilæans? And how hear we every man in our 'own tongue, wherein we were born?' And they were all amazed, and were in doubt, saying one to another, 'What 'meaneth this?'

But Peter, standing up with the eleven, lifted up his voice, and said unto them, 'This is that which was spoken 'by the prophet Joel: "And it shall come to pass in 'the last days, saith GOD, I will pour out of my Spirit 'upon all flesh: and your sons and your daughters shall 'prophesy, and your young men shall see visions, and 'your old men shall dream dreams: and on my servants 'and on my handmaidens I will pour out in those days of 'my Spirit; and they shall prophesy: and it shall come 'to pass, that whosoever shall call on the name of the 'LORD shall be saved."

'Ye men of Israel, hear these words: JESUS of Nazareth, 'a man approved of GOD among you by miracles and 'wonders and signs, which GOD did by him in the midst

'of you, as ye yourselves also know: him, being delivered
'by the determinate counsel and foreknowledge of GOD,
'ye have taken, and by wicked hands have crucified and
'slain: whom GOD hath raised up, having loosed the
'pains of death: because it was not possible that HE should
'be holden of it.

'Therefore being by the right hand of GOD exalted, and
'having received of the FATHER the promise of the HOLY
'GHOST, HE hath shed forth this, which ye now see and
'hear. Therefore let all the house of Israel know assuredly,
'that GOD hath made that same JESUS, whom ye have
'crucified, both LORD and CHRIST.'

Now when they heard this, they were pricked in their heart, and said, 'Men and brethren, what shall we do?'

Then Peter said unto them, 'Repent, and be baptized
'every one of you in the name of JESUS CHRIST, and ye
'shall receive the gift of the HOLY GHOST.'

Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour. And a certain lame man was laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; who seeing Peter and John about to go into the temple asked an alms. And Peter, fastening his eyes upon him with John, said, 'Look on us.' And he gave heed unto them, expecting to receive something of them. Then Peter said, 'Silver and gold have I none; but such as I
'have give I thee: In the name of JESUS CHRIST of
'Nazareth rise up and walk.' And he took him by the right hand, and lifted him up: and immediately his fee'

and ancle bones received strength. And he leapin
stood, and walked, and entered with them into the te
walking, and leaping, and praising GOD. And al
people saw him walking and praising GOD: and
knew that it was he which sat for alms at the Bea
gate of the temple: and they were filled with wonde
amazement at that which had happened unto him.

And as the lame man which was healed held Pete
John, all the people ran together unto them in the
that is called Solomon's, greatly wondering. And
Peter saw it, he answered unto the people, 'Why m
'ye at this? or why look ye so earnestly on us, as th
'by our own power or holiness we had made this m
'walk? The GOD of our fathers hath glorified his
'JESUS; whom ye delivered up, and denied in the
'sence of Pilate, when he was determined to let hi
'But ye denied the HOLY ONE and the JUST, and d
'a murderer to be granted unto you; and killed
'PRINCE OF LIFE, whom GOD hath raised from the
'whereof we are witnesses. And his name through
'in his name hath made this man strong, whom y
'and know.'

And as they spake unto the people, the priests, an
captain of the temple, and the Sadducees, came
them, being grieved that they taught the people,
preached through JESUS the resurrection from the
And they laid hands on them, and put them in hold
the next day: for it was now eventide. Howbeit
of them which heard the word believed; and the nu
of the men was about five thousand.

And it came to pass on the morrow, that their r
and elders, were gathered together at Jerusalem.

when they had set them in the midst, they asked, 'By 'what power, or by what name, have ye done this?' Then Peter, filled with the HOLY GHOST, said unto them, 'Ye rulers of the people, and elders of Israel, 'if we this day be examined of the good deed done 'to the impotent man, by what means he is made 'whole; be it known unto you all, that by the name 'of JESUS CHRIST of Nazareth, whom ye crucified, whom 'GOD raised from the dead, even by him doth this 'man stand here before you whole. Neither is there 'salvation in any other: for there is none other name 'under heaven given among men, whereby we must be 'saved.'

Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with JESUS. And beholding the man which was healed standing with them, they could say nothing against it. But when they had commanded them to go aside out of the council, they conferred among themselves, saying, 'What shall we do to these men? for that 'indeed a notable miracle hath been done by them is 'manifest to all them that dwell in Jerusalem; and we 'cannot deny it. But that it spread no further among 'the people, let us straitly threaten them, that they speak 'henceforth to no man in this name.' And they called them, and commanded them not to speak at all nor teach in the name of JESUS.

But Peter and John answered, 'Whether it be right in 'the sight of GOD to hearken unto you more than unto 'GOD, judge ye. For we cannot but speak the things 'which we have seen and heard.' So when they had

further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified GOD for that which was done. For the man was above forty years old, on whom this miracle of healing was showed.

And being let go, they went to their own company, and when they had prayed, the place was shaken where they were assembled together; and they were all filled with the HOLY GHOST, and they spake the word of GOD with boldness.

And the multitude of them that believed were of one heart: neither said any of them that aught he possessed was his own; but they had all things common. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things sold, and laid them at the apostles' feet: and distribution was made unto every man according as he had need.

And by the hands of the apostles were many signs and wonders wrought among the people; insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

Then the high priest rose up, and all they that were with him, and laid their hands on the apostles, and put them in the common prison. But the angel of the LORD by night opened the prison doors, and brought them forth, and they entered into the temple early in the morning, *and taught.* But the high priest came, and they that

were with him, and called the council together, and sent to the prison to have them brought. But when the officers came, and found them not in the prison, they returned, and told, saying, 'The prison truly found we shut with 'all safety, and the keepers standing without before the 'doors: but when we had opened, we found no man 'within.' Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow. Then came one and told them, saying, 'Behold, the men whom ye 'put in prison are standing in the temple, and teaching 'the people.'

Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned. And when they had brought them, they set them before the council: and the high priest asked them, saying, 'Did not we straitly com-'mand you that ye should not teach in this name? and, 'behold, ye have filled Jerusalem with your doctrine, and 'intend to bring this man's blood upon us.'

Then Peter and the other apostles answered and said, 'We ought to obey GOD rather than men. The GOD of 'our fathers raised up JESUS, whom ye slew and hanged 'on a tree. Him hath GOD exalted with his right hand 'to be a PRINCE and a SAVIOUR, to give repentance to 'Israel, and forgiveness of sins. And we are his witnesses 'of these things; and so is also the HOLY GHOST, whom 'GOD hath given to them that obey him.'

When they heard that, they were cut to the heart, and took counsel to slay them. Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and com-

manded to put the apostles forth a little space; and said unto them, 'Ye men of Israel, take heed to yourselves 'what ye intend to do as touching these men: for if this 'counsel or this work be of men, it will come to nought: 'but if it be of GOD, ye cannot overthrow it; lest haply 'ye be found even to fight against GOD.'

And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of JESUS, and let them go. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach JESUS CHRIST.

And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, 'It is not 'reason that we should leave the word of GOD, and serve 'tables. Wherefore, brethren, look ye out among you 'seven men of honest report, full of the HOLY GHOST and 'wisdom, whom we may appoint over this business. But 'we will give ourselves continually to prayer, and to the 'ministry of the word.' And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the HOLY GHOST, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: whom they set before the apostles: and when they had prayed, they laid their hands on them.

And the word of GOD increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

And Stephen, full of faith and power, did great wonders and miracles among the people. Then there arose certain of a synagogue, disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spake. Then they suborned men, which said, 'We have 'heard him speak blasphemous words against Moses, and 'against God.' And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council, and set up false witnesses, which said, 'This man ceaseth not to speak 'blasphemous words against this holy place, and the law: 'for we have have heard him say, that this Jesus of 'Nazareth shall destroy this place, and shall change the 'customs which Moses delivered us.' And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

Then said the high priest, 'Are these things so?' Then Stephen began to upbraid the council, and to charge them with continuing in the unbelieving ways of their fathers, and concluded, saying—

'Ye stiffnecked and uncircumcised in heart and ears, ye 'do always resist the Holy Ghost: as your fathers did, 'so do ye. Which of the prophets have not your fathers 'persecuted? and they have slain them which showed 'before of the coming of the Just One; of whom ye 'have been now the betrayers and murderers.'

When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. But he, being filled with the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, 'Behold, I see 'the heavens opened, and the Son of Man standing on

'the right hand of GOD.' Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon GOD, and saying, 'LORD JESUS, receive my 'spirit.' And he kneeled down, and cried with a loud voice, 'LORD, lay not this sin to their charge.' And when he had said this, he fell asleep.

And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles. And devout men carried Stephen to his burial, and made great lamentation over him. As for Saul, he made havoc of the church, entering into every house, and haling men and women, committed them to prison. Therefore they that were scattered abroad went every where preaching the word.

And Saul, yet breathing out threatenings and slaughter against the disciples, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him—

'Saul, Saul, why persecutest thou me?'

And he said, 'Who art THOU, LORD?' And the LORD said—

'I am JESUS whom thou persecutest: it is hard for thee to 'kick against the pricks.'

And he trembling and astonished said, 'LORD, what wilt 'THOU have me to do?' And the LORD said unto him—

> 'Arise, and go into the city, and it shall be told thee what 'thou must do.'

And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink.

And there was a certain disciple at Damascus, named Ananias; and to him said the LORD in a vision—

> 'Arise, and go into the street which is called Straight, and 'inquire in the house of Judas for one called Saul, of 'Tarsus: for, behold, he prayeth, and hath seen in a vision 'a man named Ananias coming in, and putting his hand on 'him, that he might receive his sight.'

Then Ananias answered, 'LORD, I have heard by many of 'this man, how much evil he hath done to thy saints at 'Jerusalem: and here he hath authority from the chief 'priests to bind all that call on thy name.' But the LORD said unto him—

> 'Go thy way: for he is a chosen vessel unto me, to bear 'my name before the Gentiles, and kings, and the children 'of Israel: for I will show him how great things he must 'suffer for my name's sake.'

And Ananias went his way, and entered into the house; and putting his hands on him said, 'Brother Saul, the 'LORD that appeared unto thee in the way, has sent me, 'that thou mightest receive thy sight, and be filled with 'the HOLY GHOST.' And immediately there fell from his eyes as it had been scales: and he received sight forthwith,

and arose, and was baptized. And when he had received meat, he was strengthened.

And after that many days were fulfilled, the Jews took counsel to kill him: but their laying await was known of Saul. And they watched the gates day and night to kill him. Then the disciples took him by night, and let him down by the wall in a basket.

And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the LORD in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of JESUS. And he was with them coming in and going out at Jerusalem. And he spake boldly in the name of the LORD JESUS, and disputed against the Grecians: but they went about to slay him. Which when the brethren knew, they brought him down to Cæsarea, and sent him forth to Tarsus.

And it came to pass, as Peter passed throughout all quarters, he came down to Joppa. And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

There was a certain man in Cæsarea called Cornelius, a centurion of the Italian band, that feared GOD with all his house, and prayed to GOD alway. He saw in a vision, about the ninth hour of the day, an angel of GOD coming in to him, and saying unto him, 'Cornelius.' And when he looked on him, he was afraid, and said, 'What is it, 'LORD?' And he said unto him, 'Thy prayers and thine 'alms are come up for a memorial before GOD. And now '*send men to* Joppa, and call for one Simon, whose sur-

'name is Peter: he lodgeth with one Simon a tanner, 'whose house is by the sea-side: he shall tell thee what thou 'oughtest to do.' And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually; and when he had declared all these things unto them, he sent them to Joppa.

On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour: and he became very hungry, and would have eaten: but while they made ready, he fell into a trance, and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, 'Rise, Peter; kill, and eat.' But Peter said, 'Not so, LORD; for I have never eaten any 'thing that is common or unclean.' And the voice spake unto him again the second time, 'What GOD hath cleansed, 'that call not thou common.' This was done thrice: and the vessel was received up again into heaven.

Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate, and asked whether Simon, which was surnamed Peter, were lodged there. While Peter thought on the vision, the SPIRIT said unto him, 'Behold, three men seek thee. Arise therefore, and get 'thee down, and go with them, doubting nothing: for I 'have sent them.' Then Peter went down to the men, and said, 'Behold, I am he whom ye seek: what is the cau

'wherefore ye are come?' And they said, 'Cornelius the 'centurion, a just man, and one that feareth GOD, and of 'good report among all the nation of the Jews, was warned 'from GOD by an holy angel to send for thee into his 'house, and to hear words of thee.' Then called he them in, and lodged them.

And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him. And the morrow after they entered into Cæsarea. And Cornelius waited for them, and had called together his kinsmen and near friends. And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, 'Stand up; I myself also am a 'man.'

And as Peter spake, the HOLY GHOST fell on all them which heard the word. Then answered Peter, 'Can any 'man forbid water, that these should not be baptized, 'which have received the HOLY GHOST as well as we?' And he commanded them to be baptized in the name of the LORD. Then prayed they him to tarry certain days.

And the apostles and brethren that were in Judæa heard that the Gentiles had also received the word of GOD. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, 'Thou wentest in to men uncircumcised, and didst eat with 'them.' But Peter rehearsed the matter from the beginning, and expounded it by order unto them, which when they heard, they held their peace, and glorified GOD, saying, 'Then hath GOD also to the Gentiles granted repent-'ance unto life.'

Now they which were scattered abroad upon the persecution that arose about Stephen, came to Antioch preach-

ing the LORD JESUS, and the hand of the LORD was with them: and a great number believed, and turned unto the LORD. Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, exhorted them all, that with purpose of heart they would cleave unto the LORD. For he was a good man, and full of the HOLY GHOST and of faith: and much people was added unto the LORD.

Then departed Barnabas to Tarsus, to seek Saul: and when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

As they ministered to the LORD, and fasted, the HOLY GHOST said, 'Separate me Barnabas and Saul for the work 'whereunto I have called them.' And when they had fasted and prayed, and laid their hands on them, they sent them away.

So they, being sent forth by the HOLY GHOST, departed unto Seleucia; and from thence they sailed to Cyprus. And when they were at Salamis, they preached the word of GOD in the synagogues of the Jews: and they had also John Mark to their minister. And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus: which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of GOD. But the sorcerer withstood them, seeking to turn away the deputy from the faith. Then Saul, (who also is called Paul,) filled with the HOLY GHOST, set his eyes on him, and said, 'O full of

'subtlety and all mischief, thou child of the devil, thou 'enemy of all righteousness, wilt thou not cease to pervert 'the right ways of the LORD? And now, behold, the 'hand of the LORD is upon thee, and thou shalt be blind, 'not seeing the sun for a season.' And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the LORD.

Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.

But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath-day, and taught. And the next Sabbath-day came almost the whole city together to hear the word of GOD. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, 'It was neces-'sary that the word of GOD should first have been spoken to 'you: but seeing ye put it from you, and judge yourselves 'unworthy of everlasting life, lo, we turn to the Gentiles. 'For so hath the LORD commanded us, saying, "I have set 'thee to be a light of the Gentiles, that thou shouldest be 'for salvation unto the ends of the earth."'

And when the Gentiles heard this, they were glad, and glorified the word of the LORD: and as many as were ordained to eternal life believed. And the word of the LORD was published throughout all the region. But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against

Paul and Barnabas, and expelled them out of their coasts. But they shook off the dust of their feet against them, and came unto Iconium. And the disciples were filled with joy, and with the HOLY GHOST.

And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed. But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them, they were aware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about: and there they preached the Gospel.

And there sat a certain man at Lystra, impotent in his feet, who never had walked: the same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, 'Stand upright 'on thy feet.' And he leaped and walked. And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, 'The gods are 'come down to us in the likeness of men.' And they called Barnabas Jupiter, and Paul Mercurius, because he was the chief speaker. Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people. Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, and saying, 'Sirs, why do ye these things? We 'also are men of like passions with you, and preach unto 'you that ye should turn from these vanities unto the 'living GOD, which made heaven, and earth, and the sea, and

'all things that are therein: WHO in times past suffered 'all nations to walk in their own ways. Nevertheless HE 'left not himself without witness, in that HE did good, 'and gave us rain from heaven, and fruitful seasons, filling 'our hearts with food and gladness.' And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead. Howbeit, as the disciples stood round about him, he rose up, and came into the city.

And the next day he departed with Barnabas to Derbe. And when they had preached the Gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of GOD. And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the LORD, on whom they believed. And after they had passed throughout Pisidia, they came to Pamphylia. And when they had preached the word in Perga, they went down into Attalia: and thence sailed to Antioch, from whence they had been recommended to the grace of GOD for the work which they fulfilled.

And when they were come, and had gathered the church together, they rehearsed all that GOD had done with them, and how HE had opened the door of faith unto the Gentiles. And there they abode long time with the disciples.

And certain men which came down from Judæa taught *the brethren*, and said, 'Except ye be circumcised after the

'manner of Moses, ye cannot be saved.' When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren. And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that GOD had done with them.

And the apostles and elders came together to consider of this matter.

Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren: and they wrote letters by them after this manner: 'The 'apostles and elders and brethren send greeting unto the 'brethren which are of the Gentiles in Antioch and Syria 'and Cilicia: forasmuch as we have heard, that certain 'which went out from us have troubled you with words, 'subverting your souls, saying, "Ye must be circumcised, 'and keep the law:" to whom we gave no such command-'ment: it seemed good unto us, being assembled with one 'accord, to send chosen men unto you with our beloved 'Barnabas and Paul, men that have hazarded their lives 'for the name of our LORD JESUS CHRIST. We have sent 'therefore Judas and Silas, who shall also tell you the 'same things by mouth. For it seemed good to the HOLY 'GHOST, and to us, to lay upon you no greater burden than 'these necessary things; that ye abstain from meats offered

'to idols, and from blood; from which if ye keep your-
'selves, ye shall do well. Fare ye well.'

So when they were dismissed, they came to Antioch: and when they had gathered a multitude together, they delivered the epistle: which when they had read, they rejoiced for the consolation.

And some days after Paul said unto Barnabas, 'Let us 'go again and visit our brethren in every city where we 'have preached the word of the LORD, and see how they 'do.' And Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus; and Paul chose Silas, and departed, being recommended by the brethren unto the grace of GOD.

And he went through Syria and Cilicia, confirming the churches. Then came he to Derbe and Lystra: and a certain disciple was there, named Timotheus, which was well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him.

Now when they had gone throughout Phrygia and the region of Galatia, and passing by Mysia, were come down to Troas, a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, 'Come 'over into Macedonia, and help us.' And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the LORD had called us for to preach the Gospel unto them.

Therefore loosing from Troas, we came with a straight

course to Samothracia, and the next day to Neapolis; and from thence to Philippi, which is the chief city of that part of Macedonia, and a colony. And we were in that city abiding certain days.

And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: the same followed Paul and us, and cried, saying, 'These men are the 'servants of the most high GOD, which show unto us the 'way of salvation.' And this did she many days. But Paul, being grieved, turned and said to the spirit, 'I com-'mand thee in the name of JESUS CHRIST to come out of 'her.' And he came out the same hour.

And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the market-place, unto the rulers, and brought them to the magistrates, saying, 'These men, being Jews, do exceed-'ingly trouble our city, and teach customs, which are not 'lawful for us to receive, neither to observe, being Romans.' And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

And at midnight Paul and Silas prayed, and sang praises unto GOD: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, a

seeing the prison doors open, drew out his sword, and would have killed himself, supposing that the prisoners had fled. But Paul cried with a loud voice, saying, 'Do 'thyself no harm: for we are all here.' Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, 'Sirs, what must I do to be saved?' And they said, 'Believe on the LORD JESUS CHRIST, and thou shalt be 'saved, and thy house.' And they spake unto him the word of the LORD, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in GOD with all his house.

And when it was day, the magistrates sent the serjeants, saying, 'Let those men go.' And the keeper of the prison told this saying to Paul, 'The magistrates have 'sent to let you go: now therefore depart, and go in 'peace.' But Paul said unto them, 'They have beaten us 'openly uncondemned, being Romans, and have cast us 'into prison; and now do they thrust us out privily? nay 'verily; but let them come themselves and fetch us out.' And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans. And they came and besought them, and brought them out, and desired them to depart out of the city. And they went out of the prison; and when they had seen the brethren, they comforted them, and departed.

Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: and Paul, as his manner was, went in

unto them, and three Sabbath-days reasoned with them out of the Scriptures, opening and alleging, that CHRIST must needs have suffered, and risen again from the dead; and that this JESUS, whom I preach unto you, is CHRIST. And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, 'These that 'have turned the world upside down are come hither also; 'whom Jason hath received: and these all do contrary to 'the decrees of Cæsar, saying that there is another king, 'one Jesus.' And they troubled the people and the rulers of the city, when they heard these things. And when they had taken security of Jason, and of the other, they let them go.

And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews. But when the Jews of Thessalonica had knowledge that the word of GOD was preached of Paul at Berea, they came thither also, and stirred up the people. And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still. And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus to come to him with all speed, they departed.

Now while Paul waited for them at Athens, his s

was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he daily with them that met with him. Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And they took him, and brought him unto Areopagus, saying, 'May we know what this new doctrine, whereof thou 'speakest, is?'

Then Paul stood in the midst of Mars' Hill, and said, 'Ye men of Athens, I perceive that in all things ye are 'too superstitious. For as I passed by, and beheld your 'devotions, I found an altar with this inscription, To THE 'UNKNOWN GOD. Whom therefore ye ignorantly worship, 'him declare I unto you. GOD that made the world and 'all things therein, seeing that HE is LORD of heaven and 'earth, dwelleth not in temples made with hands; neither 'is worshipped with men's hands, as though HE needed 'any thing, seeing HE giveth to all life, and breath, and 'all things; and hath made of one blood all nations of 'men to dwell on all the face of the earth, and hath deter-'mined the times before appointed, and the bounds of 'their habitation; that they should seek the LORD, if 'haply they might feel after him, and find him, though 'HE be not far from every one of us: for in him we live, 'and move, and have our being; as certain also of your 'own poets have said, "For we are also his offspring." 'Forasmuch then as we are the offspring of GOD, we ought 'not to think that the Godhead is like unto gold, or 'silver, or stone, graven by art and man's device. And 'the times of this ignorance GOD winked at; but now 'commandeth all men every where to repent: because HE 'hath appointed a day, in the which HE will judge the world '*in righteous*ness by that man whom HE hath ordained;

'whereof He hath given assurance unto all men, in that 'He hath raised him from the dead.'

And when they heard of the resurrection of the dead, some mocked: and others said, 'We will hear thee again 'of this matter.' So Paul departed from among them. Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

After these things Paul departed from Athens, and came to Corinth; and found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them. And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tent-makers. And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks. And when Silas and Timotheus were come, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ.

And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, 'Your blood be 'upon your own heads; I am clean: from henceforth I 'will go unto the Gentiles.' And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue. And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. Then spake the Lord to Paul in the night by a vision—

'Be not afraid, but speak, and hold not thy peace: for I 'am with thee, and no man shall set on thee to hurt thee: 'for I have much people in this city.'

And he continued there a year and six months, teaching the word of God among them.

And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat, saying, 'This fellow 'persuadeth men to worship God contrary to the law.' And when Paul was now about to open his mouth, Gallio said unto the Jews, 'If it were a matter of wrong, or 'wicked lewdness, O ye Jews, reason would that I should 'bear with you: but if it be a question of words and 'names, and of your law, look ye to it; for I will be no 'judge of such matters.' And he drave them from the judgment seat. Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat. And Gallio cared for none of those things.

And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea: for he had a vow. And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews. When they desired him to tarry longer time with them, he consented not; but bade them farewell, saying, 'I must by 'all means keep this feast that cometh in Jerusalem: but 'I will return again unto you, if God will.' And he sailed from Ephesus. And when he had landed at Cæsarea, and gone up, and saluted the church, he went down to Antioch. And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.

After these things Paul purposed in the spirit, when

he had passed through Macedonia and Achaia, to go to Jerusalem, saying, 'After I have been there, I must also 'see Rome.' So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

And the same time there arose no small stir about that way. For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen; whom he called together with the workmen of like occupation, and said, 'Sirs, ye know that 'by this craft we have our wealth. Moreover ye see and 'hear, that not alone at Ephesus, but almost throughout 'all Asia, this Paul hath persuaded and turned away much 'people, saying that they be no gods, which are made with 'hands: so that not only this our craft is in danger to be 'set at nought; but also that the temple of the great 'goddess Diana should be despised, and her magnificence 'should be destroyed, whom all Asia and the world 'worshippeth.'

And when they heard these sayings, they were full of wrath, and cried out, saying, 'Great is Diana of the 'Ephesians.' And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre. And when Paul would have entered in unto the people, the disciples suffered him not. And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre. Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together. And they drew Alexander out of the multitude, the J[illegible]

putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people. But when they knew that he was a Jew, all with one voice about the space of two hours cried out, 'Great is Diana of 'the Ephesians.'

And when the town-clerk had appeased the people, he said, 'Ye men of Ephesus, what man is there that knoweth 'not how that the city of the Ephesians is a worshipper of 'the great goddess Diana, and of the image which fell down 'from Jupiter? Seeing then that these things cannot be 'spoken against, ye ought to be quiet, and to do nothing 'rashly. For ye have brought hither these men, which 'are neither robbers of churches, nor yet blasphemers of 'your goddess. Wherefore if Demetrius, and the crafts-'men which are with him, have a matter against any man, 'the law is open, and there are deputies: let them implead 'one another. But if ye inquire anything concerning 'other matters, it shall be determined in a lawful assembly. 'For we are in danger to be called in question for this 'day's uproar, there being no cause whereby we may give 'an account of this concourse.' And when he had thus spoken, he dismissed the assembly.

And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed to go into Macedonia. And when he had gone over those parts, and had given them much exhortation, he came into Greece, and there abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia. And we sailed away from Philippi after the days of unleavened bread, and came unto Troas in five days; where we abode seven *days.*

And from thence he sent to Ephesus, and called the elders of the church. And when they were come to him, he said unto them, 'Ye know, from the first day 'that I came into Asia, after what manner I have been 'with you at all seasons, serving the LORD with all 'humility of mind, and with many tears, and temptations, 'which befell me by the lying in wait of the Jews: and 'how I kept back nothing that was profitable unto you, 'but have showed you, and have taught you publicly, and 'from house to house, testifying both to the Jews, and 'also to the Greeks, repentance toward GOD, and faith 'toward our LORD JESUS CHRIST. And now, behold, I go 'bound in the spirit unto Jerusalem, not knowing the things 'that shall befall me there: save that the HOLY GHOST 'witnesseth in every city, saying that bonds and afflictions 'abide me. But none of these things move me, neither 'count I my life dear unto myself, so that I might finish 'my course with joy, and the ministry, which I have 'received of the LORD JESUS, to testify the Gospel of the 'grace of GOD. And now, behold, I know that ye all, 'among whom I have gone preaching the kingdom of GOD, 'shall see my face no more. Wherefore I take you to 'record this day, that I am pure from the blood of all 'men. For I have not shunned to declare unto you all 'the counsel of GOD. Take heed therefore unto your-'selves, and to all the flock, over the which the HOLY 'GHOST hath made you overseers, to feed the church of 'GOD, which HE hath purchased with his own blood. For 'I know this, that after my departing shall men arise, 'speaking perverse things, to draw away disciples after 'them. Therefore watch, and remember, that by the 'space of three years I ceased not to warn every o

'night and day with tears. And now, brethren, I 'commend you to GOD, and to the word of his grace, 'which is able to build you up, and to give you an 'inheritance among all them which are sanctified. I have 'coveted no man's silver, or gold, or apparel. Yea, ye 'yourselves know, that these hands have ministered unto 'my necessities, and to them that were with me. I have 'showed you all things, how that so labouring ye ought 'to support the weak, and to remember the words of the 'LORD JESUS, how HE said, "It is more blessed to give 'than to receive."'

And when he had spoken, he kneeled down, and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

And when we had finished our course by Tyre, we came unto Cæsarea, and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him. And the same man had four daughters, virgins, which did prophesy. And as we tarried there many days, there came down from Judæa a certain prophet, named Agabus. And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, 'Thus saith the HOLY GHOST, "So shall the Jews at Jeru-'salem bind the man that owneth this girdle, and shall 'deliver him into the hands of the Gentiles."' And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem. Then Paul answered, 'What mean you to weep and to break mine 'heart? for I am ready not to be bound only, but also to '*die at Jerusalem* for the name of the LORD JESUS.' And

when he would not be persuaded, we ceased, saying, 'The 'will of the LORD be done.'

And when we were come to Jerusalem, the brethren received us gladly. And the day following Paul went in with us unto James; and all the elders were present. And when he had saluted them, he declared particularly what things GOD had wrought among the Gentiles by his ministry. And when they heard it, they glorified the LORD, and said unto him, 'Thou seest, brother, how many thou-'sands of Jews there are which believe; and they are 'all zealous of the law: and they are informed of thee, 'that thou teachest all the Jews which are among the 'Gentiles to forsake Moses, saying that they ought not 'to circumcise their children, neither to walk after the 'customs. What is it therefore? the multitude must needs 'come together: for they will hear that thou art come. 'Do therefore this that we say to thee: We have four men 'which have a vow on them; them take, and purify thy-'self with them, and be at charges with them, that they 'may shave their heads: and all may know that those 'things, whereof they were informed concerning thee, are 'nothing; but that thou thyself also walkest orderly, and 'keepest the law.'

Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, crying out, 'Men of Israel, help: this is the man, that teacheth 'all men everywhere against the people, and the law, and

'this place: and further brought Greeks also into the 'temple, and hath polluted this holy place." (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.) And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

And as they were about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar. Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul. Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done. And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle. And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people. For the multitude of the people followed after, crying, 'Away with him.'

And as Paul was to be led into the castle, he besought the chief captain, to suffer him to speak unto the people. And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue.

And they gave him audience for a time, but at length lifted up their voices, and said, 'Away with such a fellow 'from the earth: for it is not fit that he should live.' And as they cried out, and cast off their clothes, and threw dust into the air, the chief captain commanded him to be

brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him. And as they bound him with thongs, Paul said unto the centurion that stood by, 'Is it 'lawful for you to scourge a man that is a Roman, and 'uncondemned?' When the centurion heard that, he went and told the chief captain, saying, 'Take heed what thou 'doest: for this man is a Roman.' Then the chief captain came, and said unto him, 'Tell me, art thou a 'Roman?' He said, 'Yea.' And the chief captain answered, 'With a great sum obtained I this freedom.' And Paul said, 'But I was free born.' Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their counsel to appear, and brought Paul down, and set him before them.

But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, 'Men and brethren, I am a Pharisee, the son of a 'Pharisee: of the hope and resurrection of the dead I am 'called in question.' And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. And the scribes that were of the Pharisees' part arose, and strove, saying, 'We 'find no evil in this man: but if a spirit or an angel 'hath spoken to him, let us not fight against God.' And

when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle. And the night following the LORD stood by him, and said—

> **'Be of good cheer, Paul: for as thou hast testified of me in 'Jerusalem, so must thou bear witness also at Rome.'**

And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. And they were more than forty which had made this conspiracy. And they came to the chief priests and elders, and said, 'We have bound ourselves under a great curse, 'that we will eat nothing until we have slain Paul. Now 'therefore ye with the council signify to the chief captain 'that he bring him down unto you to-morrow, as though 'ye would inquire something more perfectly concerning 'him: and we, or ever he come near, are ready to kill 'him.'

And when the chief captain heard of this, he called unto him two centurions, saying, 'Make ready two hundred 'soldiers to go to Cæsarea, and horsemen threescore and 'ten, and spearmen two hundred, at the third hour of 'the night; and provide them beasts, that they may set 'Paul on, and bring him safe unto Felix the governor.'

And when Felix heard Paul, he commanded a centurion to keep him, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

And after certain days, when Felix came with his wife

Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in CHRIST. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, 'Go thy way for this time; 'when I have a convenient season, I will call for thee.' He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him. But after two years Porcius Festus came into Felix' room: and Felix, willing to show the Jews a pleasure, left Paul bound.

Now when Festus was come into the province, after three days he ascended from Cæsarea to Jerusalem.

And when he had tarried among them more than ten days, he went down unto Cæsarea; and the next day sitting on the judgment seat commanded Paul to be brought. And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove. While he answered for himself, 'Neither 'against the law of the Jews, neither against the temple, 'nor yet against Cæsar, have I offended any thing at all.' But Festus, willing to do the Jews a pleasure, answered Paul, and said, 'Wilt thou go up to Jerusalem, and there 'be judged of these things before me?' Then said Paul, 'I stand at Cæsar's judgment seat, where I ought to be 'judged: to the Jews have I done no wrong, as thou very 'well knowest. For if I be an offender, or have com-'mitted any thing worthy of death, I refuse not to die: 'but if there be none of these things whereof these accuse 'me, no man may deliver me unto them. I appeal unto 'Cæsar.' Then Festus, when he had conferred with the

council, answered, 'Hast thou appealed unto Cæsar? unto 'Cæsar shalt thou go.'

And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto Julius, a centurion of Augustus' band. And entering into a ship we launched, meaning to sail by the coasts of Asia; and the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself. And when we had launched from thence, we sailed under Cyprus, because the winds were contrary. And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia.

And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein. And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone; and, hardly passing it, came unto a place which is called the Fair Havens; nigh whereunto was the city of Lasea.

Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them, and said unto them, 'Sirs, I 'perceive that this voyage will be with hurt and much 'damage, not only of the lading and ship, but also of 'our lives.' Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul. And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, and there to winter; which is an haven of Crete, and lieth toward the south-west and north-west.

And when the south wind blew softly, supposing that

they had obtained their purpose, loosing thence, they sailed close by Crete. But not long after there arose against it a tempestuous wind, called Euroclydon. And when the ship was caught, and could not bear up into the wind, we let her drive. And running under a certain island which is called Clauda, we had much work to come by the boat: which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven. And we being exceedingly tossed with a tempest, the next day they lightened the ship; and the third day we cast out with our own hands the tackling of the ship. And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away.

But after long abstinence Paul stood forth in the midst of them, and said, 'Sirs, ye should have hearkened unto 'me, and not have loosed from Crete, to have gained this 'harm and loss. And now I exhort you to be of good 'cheer: for there shall be no loss of any man's life among 'you, but of the ship. For there stood by me this night 'the angel of God, whose I am, and whom I serve, saying, '"Fear not, Paul; thou must be brought before Cæsar: 'and, lo, God hath given thee all them that sail with 'thee." Wherefore, sirs, be of good cheer: for I believe 'God, that it shall be even as it was told me. Howbeit 'we must be cast upon a certain island.'

But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country; and sounded, and found it twenty fathoms: and when they had gone a little further, they sounded again, and found it

fifteen fathoms. Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship, Paul said to the centurion and to the soldiers, 'Except these abide in the ship, ye cannot be saved.' Then the soldiers cut off the ropes of the boat, and let her fall off.

And while the day was coming on, Paul besought them all to take meat, saying, 'This day is the fourteenth day 'that ye have tarried and continued fasting, having taken 'nothing. Wherefore I pray you to take some meat: for 'this is for your health: for there shall not an hair fall 'from the head of any of you.' And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat. Then were they all of good cheer, and they also took some meat. And we were in all in the ship two hundred threescore and sixteen souls. And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship. And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder bands, and hoisted up the mainsail to the wind, and made toward shore. And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was

broken with the violence of the waves. And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. But the centurion, willing to save Paul, kept them from their purpose; and commanded that they which could swim should cast themselves first into the sea, and get to land: and the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land.

And when they were escaped, then they knew that the island was called Melita. And the barbarous people showed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, 'No doubt this man is a murderer, whom, 'though he hath escaped the sea, yet vengeance suffereth 'not to live.' And he shook off the beast into the fire, and felt no harm. Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously. And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him. So when this was done, others also, which had diseases in the island, came,

and were healed: who also honoured us with many honours; and when we departed, they laded us with such things as were necessary.

And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux. And landing at Syracuse, we tarried there three days. And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli: where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome. And from thence, when the brethren heard of us, they came to meet us as far as Appii Forum, and The Three Taverns: whom when Paul saw, he thanked God, and took courage.

And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

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